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Unless this large shrinkage is made up during the short time that remains, the Board will be compelled to close its year with a debt much larger than that of a year ago, and this means serious disappointment, not only to many in this country, but also to the heavily burdened missionaries on the foreign field. We are glad to note that some churches are taking special contributions for the Board at this time. Where this is not practicable, owing to the vacation season, it is to be hoped that many individuals will send their gifts directly to the Board's treasury. With the prosperous business conditions prevailing in this country it seemed reasonable to hope that the receipts of the Board would be at least what they were a year ago. The expenses have not been increased. Within the next three weeks much may be done to recover lost ground—if many will act and act quickly.

temperament and a lover of his fellow-man, he had a beneficent influence on youth who came under him.

The Bible Society Great changes have taken place in the American Bible Society. Its president, general agent and three corresponding secretaries have all died within the last three years. Its eighty-fifth annual report, just issued, shows no change in its policy or management. But its agents have entered new fields, notably the Philippine Islands, where the gospels are being translated into several dialects. An urgent appeal from a Filipino for the Bible in native tongues, which we publish this week, thus finds an encouraging response. In Japan also, where a Scripture Union has been organized, whose members agree to read some portion of the Bible every day, 137,422 volumes, containing the whole or parts of the Bible, have been distributed during the past year. The union has enrolled about 10,000 members. Brazil is an inviting field, where the society last year circulated 46,702 copies, the largest number in any one year. The total receipts show a slight increase over the last year, being \$301,382. The main portion of this amount is from sales of books and rentals from the Bible House. During the eighty-five years of its existence the society has received \$30,605,000 and has issued 68,923,424 copies of the Bible in whole or in part, translated into many languages for a great variety of peoples.

The Last Conference at Northfield

The series of summer conferences closes with the August gathering, which opened last Thursday with a large attendance. Among the principal speakers thus far are Rev. G. Campbell Morgan, Dr. H. C. Mabie and Dr. A. T. Piereson. Rev. Samuel Chadwick of Leeds, Eng., made his first address last Saturday morning and made a very favorable impression on his audience. He also conducted an evangelistic service in the auditorium on Sunday evening. The conference is to continue till Aug. 18, and a number of prominent ministers are announced as speakers for the coming days.

The death of Bishop A. N. Littlejohn

The Mortality of the Week Littlejohn of the Protestant Episcopal diocese of Long Island, N. Y., removes one of the larger figures of the Protestant Episcopal board of bishops. Early in life he was offered the presidency of Hobart College. For seven years he lectured on pastoral theology at the Berkeley Divinity School, Middletown, Ct. For a time he had supervision of the American Episcopal churches in Europe. The death of Prof. H. B. Adams, formerly professor of history at Johns Hopkins University, and for a long time secretary of the American Historical Association, is a decided loss to that institution, and to the cause of historical investigation in this country. By his own writings Professor Adams brought credit to himself. But his chief service was through his unusual power of organizing the activity of other investigators and by setting them at work, studying, writing and publishing. Genial in

The Church Economist has polled about half of the 2,000 churches of various denominations in the United States which use the individual communion cup in an effort to test the sentiment of the clergy and laity after their experience with the new method. Only one answer received was unfavorable, two or three were doubtful, all the others were favorable, and most of them emphatically so. Thirty-one states of the Union are included in the poll, and a few churches in Canada and Nova Scotia. Sentiment and prejudice will slowly vanish before light and reason in this matter as in so many others. The formalist and the traditionalist will cling to the past; the lover of essence and spirit will live up to the light of the present.

Presbyterian Growth The first annual report of the Presbyterian Church for the new century shows that its membership holds well over the million mark. The accessions by examination

The Immediate Need of the American Board The friends of the American Board who have closely watched the statements of receipts from month to month have been pained to note the shrinkage, as compared with last year, in the contributions of churches and individuals. This shrinkage, including Woman's Board receipts, is more than \$40,000 for the first ten months of the present fiscal year, and in view of this fact the close of the year, Aug. 31, is awaited with much prayerful solicitude.

for the year were 54,000, and by certificate 40,000, with a net increase of 17,000, or a little less than those whose names were lost to the church by the purging of its rolls and the cutting off of those who were dismissed or dropped. The denomination makes a good showing of Sunday schools, having 1,058,000 members, the gain of the year being small after an unusual increase of 28,000 in the preceding year. In six years the number of candidates for the ministry has fallen off from 1,508 to 971, or about 39 per cent., due in part, no doubt, to the fact that many candidates fail or refuse to put themselves under the care of a presbytery. The increase of the ministry in six years has been 590, almost exactly the same as the falling off of candidates, showing that demand and supply are very nearly in a state of healthy equilibrium. The total contributions are well in advance of those of any preceding year, amounting to \$16,338,000, of which home missions received \$1,252,000 and foreign missions \$907,000. There is room here for congratulation and ground of hope for steady growth in years to come.

Young People and Missions Four national or international assemblies of young Christians were held last month, the Christian Endeavorers in Cincinnati, the Methodists in San Francisco, the Baptists in Chicago and the Episcopalians in Detroit. In all of them the greatest interest centered in foreign missions, and, in various ways, found practical expression. It means much for the future of Christianity that many thousands of young men and women meeting in our great centers of population should be so deeply moved by the sense of responsibility for the conversion of the world to Christ. In part the awakening of the nation to new duties toward other lands and new responsibilities for them has caused this. In part it is caused by a new movement of consecration to the service of Christ and a deeper understanding of his mission to the world. It is of greatest importance that this enthusiasm should be fostered and directed by the right literature and the right leadership of the pulpit and the church. The heroism of missionary workers never was more nobly manifested than in our time. In war, as in China, in famine, as in India, in great civic and moral awakening, as in Japan, in apparent defeats, as in Madagascar, in the depths of savagery, as in New Guinea, noble men and women are doing greater works in Christ's name than he did, and their achievements ought at least to have sympathetic and wise narrators to stir young people to imitate them.

Broadening a Brotherhood The young men in the Episcopal Church, banded together into the Brotherhood of St. Andrew, have practically decided to change their Rule of Service. In its old form it pledged earnest effort each week to bring some young man to service on Sunday, or to attendance upon a Bible class; in its new "to make, at least, one earnest effort each week to lead some man nearer to Christ through his church." The change omits the word "young,"

broadens the choice of method, but specifically limits the reaching of Christ "through his church." These three words are added because there has been constant fear that some brotherhood leader might develop into a modern Wesley, in, at least, so far as to create division, and because there is still in the Episcopal Church the exclusive spirit that is satisfied with nothing short of such a phrase. At the same time there are many in the brotherhood who say openly that he serves the Episcopal Church best, as any other for that matter, who serves Jesus Christ best. It has just been decided to hold the next brotherhood convention, a national one, in Boston, because it is felt that here large numbers can be gathered and much enthusiasm engendered, both of which the brotherhood stands in need of, since it is admittedly passing through a crisis. It is not a crisis that endangers effort of young men in the Episcopal Church and their earnestness for the spread of Christ's kingdom, but one that is to test whether or not the Brotherhood of St. Andrew is, in its present form and control, worthy to be continued as a vehicle to that end.

having the satisfaction of seeing many of its former pupils in places of trust and power, and some of the women who have been trained either in the Doshisha or in other mission schools establishing Christian schools of their own in places where they are greatly needed. Miss Tsuda, for example, who has long been employed in a government school and received every mark of distinction the government could bestow upon her, has finally decided to give up her honors in order, with the assistance of Miss Alice Bacon, daughter of the late Dr. Leonard Bacon of New Haven, Ct., to build up a school for girls of the higher classes, where the principles of Christianity can be freely taught. This cannot be done in the public schools. So well known is the kindergarten work of Miss Howe that it is hardly necessary to speak of it. Whenever a teacher in a government kindergarten is wanted, a request for one is immediately sent to Miss Howe. There is a new and hopeful spirit among Japanese Christians everywhere. Many are banded together with the avowed purpose of presenting the gospel before the close of the year to every person in the empire. With this deepening of interest in things relating to the spiritual life, and the evangelistic fervor which is now exhibiting itself, it would seem as if every possible effort should be made in America to furnish our missionaries in Japan and especially our missionary teachers with the means needed to secure the best results. One thousand dollars for rebuilding of a home for the girls of the Doshisha, or \$5,000 for the repairs of all the buildings and their equipment, would greatly increase the usefulness of this great institution.

A Call from the Philippines The policy of the Roman Catholic Church, in the places where it controls the religious life, is often that of prejudicing the minds of the people against Protestantism by misrepresentation. This finds illustration in a private letter from a Spaniard, long settled in the Philippines, who had been a faithful Roman Catholic until he moved to the islands, when he "changed his ideas only through the bad conducts and behaviors of our religious brothers from Spain—the so-called friars." On receiving some Bible pictures from the C. S. S. and P. Society, he writes: "Immediately I want to distribute them amongst my friends, the natives of this town, which by the first look at them really were more pleased with them than with any other more valuable present; and when they were explained that these pictures were sent by a Protestant church which by the 'friars' was accused of being composed of badness, they asked me, or otherwise said, that according to the pictures the Protestants must surely believe in a God and Jesus Christ, and after a further explanation they seemed to be very pleased with it." Then he adds an appeal which ought to go straight to the hearts of American Christians. "There are good many religious fanatics in this country and to educate these people here, besides the school instructions which are very good and of great benefit, I would, by your permission, strongly recommend and otherwise beg you to send me Bibles translated in Spanish or other native tongues of these islands for distributions among the natives."

Notable Christian Progress in Japan Miss Denton from Japan has been giving in various churches in this country very encouraging accounts of missionary work. Not only is the Doshisha restored to its former position, and with its 600 young men and 100 young women doing a work whose influence cannot be measured, but its teachers are

The Steel Strike When we last went to the Steel Strike press there were signs of increasing amity between the American Amalgamated Association of Iron, Steel and Tin Workers and the United States Steel Corporation. Mr. J. Pierpont Morgan had returned from Europe and taken up consideration of the matter as a dominant personality on one side. President Shaffer of the Amalgamated Association had journeyed to New York and had conferred with Mr. Morgan, and parted from him with the hope that an agreement had been reached by which work would be resumed on terms satisfactory to both sides.

But during last week misunderstandings arose as to the compact between Mr. Morgan and President Shaffer, and on Aug. 3 a second conference was held in New York city, at which Mr. Shaffer had with him fourteen of his fellow-officials of the Amalgamated Association. The conference ended abruptly in an hour, and later in the day both sides declared an industrial war to the knife, the United States Steel men affirming that no expense would be spared to put an end to the strike and to break the power of the Amalgamated Association; the officials of the latter organization declaring that the range of the strike would be broadened, and that all corporations and all mills belonging to the Steel Corporation will be affected as the war of the trades unions for their right to live proceeds.

If this be the real temper of the combatants, the country is in for a struggle

involving more capital and more workmen than any which has ever been known either here or abroad. The Amalgamated Association officials claim that they have the support of the American Federation of Labor; that they are certain of constant large revenue from workers in mills not owned by the Steel Corporation; that they have the sympathy of most of the non-union workers, who will refuse to take their places when approached by the corporations, and will, if it becomes a straight issue, stand by labor rather than capital. The success of the association in organizing mills, deemed non-union, since the strike began, would seem to confirm the last claim. Any attempt of the employers to bring Negro workmen from the South undoubtedly will breed violence. As far as we can judge, the Amalgamated Association comes nearer having a monopoly of competent workmen in sympathy with it than the Steel Association comes in controlling the iron and steel market. No phenomenon has been more noticeable in the realm of industry than the audacious competition of other iron and steel makers with the vast corporation since that was organized.

Contemplating the actual and prospective loss of wages and output, and the impending clash, in which force unquestionably will, to some extent, take the place of reason, no one can but feel regret that this industrial war has not been averted—through arbitration, voluntary or compulsory. We can sympathize with the claim of the Steel Corporation that it should not be forced to unionize mills whose operatives prefer to be non-union workmen. We can sympathize also with the Amalgamated Association officials if they have reason to believe—and they claim that they have—that the Steel Corporation wishes to kill trades-unionism in its mills. Both demands to us seem absurd and unfair. The right of a man to work out of a union as well as in it is a principle worth fighting for. The right of a man to join a union and act with his fellows for mutual betterment is equally worth contending for. Mr. J. Pierpont Morgan and Mr. Shaffer are men whose antecedents are such that the public had a right to expect some compromise settlement by which both of these principles could be conserved.

Oklahoma Pioneers Conditions under which settlers in virgin Western territory now secure homesteads differ much from those which the pioneers of Ohio, Illinois and Iowa—to cite typical states—faced. Title to property in earlier days often rested upon force, and, indeed, such in the main was the controlling factor in the opening up of territory so recently as 1890, when Oklahoma was thrown open to settlement, to the fleetest and strongest.

But the method adopted last week by the United States Government in allotting sections in that portion of Oklahoma until recently a reservation of the Kiowa, Comanche and Apache Indians was one far fairer in its details—one which gave the man of character as well as the man of muscle a chance. Modeled after the system in vogue in New Zealand, but with important modifications, it had some of the aspects of a lottery, yet not fairly to be described as such. Seekers after

sections were compelled to register before a given date. Then the names of those who had registered were placed in revolving boxes, and, in open sight of a multitude gathered to see the verdict of the wheels, names were withdrawn by blindfolded youths. Choice of sections depended upon order and time of withdrawal of name from the boxes. Those whose names were drawn first secured the right to choose land in the two large towns which on paper already exist—sites chosen because of their inevitable superiority as trading and transportation centers. Thousands of seekers were disappointed, their names being drawn after the territory had been disposed of. But no deeds of violence have been reported. Everything seems to have been done in order, and already the successful settlers are busy building country farmhouses or city cottages, and the population of Lawton, the chief town, is numbered by thousands.

There is every reason to believe that within a few years this portion of the territory will be so like the older part that a traveler would not be able to detect the difference. Schools, churches, courts—all the fundamental apparatus of civilization—will be in operation within a few months. There are few more wonderful records in the history of evolution in wealth and civilization than the transformation wrought between 1890 and 1900 in the Territory of Oklahoma. In 1890 it had 61,834 inhabitants, in 1900 398,331 inhabitants, with \$135,000,000 of actual wealth. It now has 2,008 organized school districts, 1,985 schools, four public high schools, a university with 295 students, an agricultural college with 367 students, and a state normal school with 322 students. Criminals are so few that the territory boards its convicts in the Kansas State Penitentiary.

Tammany's Vulnerability The successful prosecution and recent conviction of a wardman—police official—in New York, charged with collusion with the vicious elements of his ward, has encouraged New Yorkers much. This proof of the vulnerability of the Tammany-protected police officials and the recent revelations of gross, criminal incompetency in connection with the management of the Brooklyn bridge are counted upon by Tammany's foes to aid in its overthrow at the next election. There are interesting reports of likelihood of the selection of Hon. T. B. Reed, formerly speaker of the United States House of Representatives, as the anti-Tammany candidate for mayor. He denies all such ambition. But mention of his name shows that some citizens of New York, at least, are thinking of candidates whose character and fame are commensurate with the task of governing the great city. If Mr. Reed were nominated and elected, and if he executed the law in New York, it would give him a reputation far greater than that he now has, great as that is.

Negro Disenfranchisement Senator Tillman of South Carolina is reported as making an address to 4,000 Wisconsin people last week in which he is said to have reiterated his well-known

sentiments as to the permanent inferiority of the Negro race, the futility of educating the Negro even on lines championed by Mr. Booker Washington, and the duty of lynching Negroes who are guilty of assault on white women. The important fact about this incident is not that Mr. Tillman holds these opinions, but that they are reported as being enthusiastically applauded by his hearers.

Ex-Senator A. P. Gorman of Maryland is conspiring to return to power in that state, and to that end has revived the race issue, thinking that by putting the Democratic party on record as favoring Negro disenfranchisement he can win back the support of voters who some time ago overthrew his domination as boss. This is the explanation of the fact that the Democratic state convention last week passed a resolution which read:

We, therefore, without hesitation proclaim that the success of the Democratic party will mean that, while we shall deal with perfect fairness in securing all the benefits of good government and full and free opportunities for education to all classes, such action must be taken as to prevent the control of the state government from passing into the hands of those who have neither the ability nor the interest to manage public affairs wisely and well.

There is no possible chance for Negro domination in Maryland. The passage of such a resolution is a distinct bid for the white vote on an issue involving race prejudice and feeling, and is worthy of its astute, Machiavellian author, one of the most dangerous men ever in American politics, a defender of the Louisiana lottery and of everything that is anti social.

The Alabama constitutional convention, after a week's debate, has adopted the "grandfather clause" of the suffrage article by a vote of 109 to 23, delegates from middle and southern Alabama voting for it, delegates from the northern counties voting against, many of the strongest men in the convention, irrespective of sectional affiliations, opposing a scheme which makes suffrage a matter of hereditary right. The clause adopted permits all descendants of soldiers in any war to register and become life electors at any time prior to Jan. 1, 1903. This lets in most of the illiterate whites. They needed to be cared for. Figures of the last census show that the Negro voting population of Alabama has gained 7.3 percent during the past decade, while the white voting population has gained only 2.1 per cent.

One cannot but feel a sort of pity and contempt for the devices to which the South is resorting to avoid the inevitable. Why cannot it be recognized now as well as later that the intelligent, thrifty, self-made and self-controlled Negro is as fit for citizenship as if his skin were white? All that fair minded Negroes ask for now in the South is a suffrage test that will bear equitably on both races, a test which will be in truth one of manhood, but not manhood arbitrarily determined by the flight of time, the coming to the age of twenty-one years, but manhood determined by character, knowledge, property acquisition, etc.

British War Policy Mr. Chamberlain, colonial secretary, in a fighting speech in the House of Commons last week, made public the intention of

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the ministry to authorize a military policy in South Africa from this time on which will be less lenient than it has been up to date. Hereafter Boers detected in barbarities inflicted upon white prisoners or in killing of natives employed by British forces will be dealt with summarily. He also intimated that the ministry would not hold itself bound to abstain from arming the blacks if it were found necessary. Apparently Mr. Chamberlain and his colleagues have at last come to the conclusion, long since arrived at by British colonists in South Africa and by military authorities on the ground, that the policy of undue leniency was responsible for prolongation of the conflict and the expense, and for not a little of the recurrence of open and covert rebellion in Cape Colony among the disaffected Dutch. We have known for some time, through personal advices from South Africa, that the policy of the ministry in dealing so gingerly with the Boers was breeding intense dissatisfaction among British subjects. President Kruger, from his safe retreat on the Continent, counsels the Boers to fight on, and fight on they will, in an irregular guerrilla-like way, for some time to come. But the recently captured correspondence between the leaders in the field shows how desperate is their plight.

The parliamentary grant of \$500,000 to Lord Roberts was not voted without some opposition in the House of Commons. Mr. Broderick's attempt to discipline the London *Daily Mail* for divulging secrets relative to the war has failed, with a gain in prestige to the enterprising daily. Kipling's recent poem, *The Lesson*, written from the colonial point of view, and savage in its criticism of the red tape and folderol of the British army's administration, has not increased his popularity with the British masses or higher officials. But thoughtful men welcome his aid as a satirist of national shortcomings, even though fully aware of the crudeness and coarseness of his verse—judged as verse. His war tract, *The Science of Rebellion; A Tract for the Times*, voices his own and the colonial British indignation at the leniency with which the rebellious Dutch in Cape Colony are treated. It is suggestive to find England's most popular poet and man of letters taking his cue in matters imperial, not from Englishmen, but from Canadians and Australians.

Movement Toward a Newspaper Trust The announcement of the purchase of the *Leeds Mercury* by the proprietors of the London *Daily Mail* shows that Mr. Harmsworth is already making some progress with the scheme for a corner in newspapers which he outlined a few months ago in the *North American Review*. This absorption is not regarded as a good omen by those who know what a valuable contribution the independence of provincial journalism has made to the political and social life of England. More than once in serious crises the country papers have been proved to represent the sober national verdict more faithfully than the metropolitan press, and it is not encouraging to note the tendency to tune them all from London. The *Leeds Mercury* was founded as long ago as 1718, and during

the proprietorship of the late Sir Edward Baines, a well-known Congregationalist M. P., was a strong force for Liberalism and Free Church principles in the north of England. For many years it had the distinction of being the only daily paper in the kingdom that refused to publish betting news.

against the vote of censure passed upon President Romana.

The Empress Dowager of Germany Dead The death of Victoria, empress dowager of Germany, eldest daughter of the late Queen of England and sister of Edward VII., King of England, on the 5th, was not unexpected. She had long been a sufferer, and death put an end to awful agony. Intellectually the ablest child of her parents, and one of the ablest in royal circles, her life in Germany had not been a happy one altogether, the hatred of Bismarck poisoning the German mind and heart against her to some extent, the tragic end of her beloved and admirable husband, Emperor Frederick III., soon putting an end to her reign as empress, and the brutal, callous treatment of his mother by the present emperor all contributing to make her life far from ideal, notwithstanding its external pomp and luxury. Had her husband lived, her last years would have been those of victory. Between her and her mother the ties were peculiarly close.

Chinese Cross Currents It is not altogether surprising to have news come from Peking that with partial withdrawal of the foreign troops there is a renewal of anti-foreign demonstrations, or to learn that in Shansi province the returning missionaries find, still holding official positions, men who were responsible for the massacres, and who, in theory at least, had been ordered disciplined for their wickedness, but who, as a matter of fact, are in a position to repeat it when opportunity offers. Nor is it surprising to hear of a renewal of Boxer uprisings in portions of the empire. Nothing has been done really by the Occident to impress in any wise seriously the Chinese masses with any sense of awe for Occidental power. To be sure, retribution has been exacted in the form of taxation to be imposed for a long term of years, and the imperial family and court have been exiled from Peking for a time. But anything like adequate punishment of guilty provincial officials, or a clear demarcation of the relative authority in the future of the reactionary empress dowager and the progressive young emperor has not been gained by all the months of military occupation and diplomatic fencing.

Action by Governor Yuan of Shan Tung, in the form of a proclamation to subordinate officials, especially magistrates, is cited as proof that hereafter missionaries of the Christian Church will not be allowed to exercise the same influence in local affairs as in the past. So far as we can determine at long range, there is nothing in this proclamation but will meet with the heartiest approval of all reputable Protestant missionaries in China, who have no desire to exercise official functions in the Chinese villages. Whatever influence they exert they desire to be moral influence. They wish exact justice done to Christian and non-Christian alike. They do not ask for any favors to Christian converts from executive or judicial officials. The missionaries who will suffer most by this decree of Governor Yuan if it is enforced are the Roman Catholic propagandists, who do assume official functions in the villages, who do ask favors for their converts, who do obtrude between the local judiciary and Catholic converts. And back of them in this preposterous, irritating claim stands France.

South and Central American Happenings Not only are Venezuela and Colombia at odds, but in each state there is a revolution, the revolution in each case being, perhaps, an incident of the interstate conflict. Reports from the seat of conflict are very tangled, and the exact status is difficult to determine. General Uribe-Uribe, who is marching on Bogota, was in this country not long since securing arms, and is said to have had substantial aid from President Castro of Venezuela. The revolution in Venezuela, headed by Dr. Rangel Garibas, is but a recurrence of hostilities prompted by the hostility of General Andrade, a former president or dictator of Venezuela, whom President Castro defeated decisively not long ago. President Castro is reported as having recognized the Colombian rebels under General Uribe-Uribe as belligerents. If so this will provoke a declaration of war by Colombia. It is conceivable how war of a serious sort in this quarter of South America might interfere with traffic across the isthmus, in which case the United States would have reason to bring pressure to bear for a settlement of the matter.

President Zelaya of Nicaragua, in his annual message to the congress of that country last week, welcomed the protection of the United States against European aggression, and expressed eager hope that the interoceanic canal would soon be built by the United States.

Reports from Brazil indicate that United States Minister Bryan has been effective in defeating a tariff act calculated to aid European and injure American imports to Brazil.

A clash between the executive and the legislature in Peru has thus far been the occasion of nothing more than a demonstration by the people of sympathy with the executive, and protests on their part

M. Jules Siegfried, former minister of commerce in France and a prominent delegate to the recent international Y. M. C. A. convention, studied our national life very thoroughly while in this country. In an open letter describing what he saw, he says that he found the American working men earning twice as much as the European, with cost of living about the same. He realizes that the commercial and political destiny of the United States is to be greater than ever dreamed of by Europeans or Americans, and is likely to be salutary in its influence on civilization if it continues to be an influence based on Christian principles. The magnificent generosity and sense of social solidarity shown by our men of wealth in their gifts to educational and philanthropic agencies especially impressed this French publicist, as it does every European who comes to study us.

Our Missionary Magazines

The conviction has been often expressed that one well-edited periodical representing all the Congregational denominational societies would better promote the missionary interests of our denomination than the six now published. This opinion has formally been declared by the votes of several local and state bodies of churches. In response to such pressure and in accordance with the recommendation of the committee of nine, the directors of several of the societies have voted in favor of issuing a single magazine. To further intelligent comprehension of so important a proposal we have asked the secretaries of the several societies and the editor of *Congregational Work* to furnish information as to the present circulation, the gain or loss in the last five years, cost of publication and number of paid subscribers of each periodical. At our request, also, they have expressed their views as to the wisdom of substituting for the present publications one union magazine. Their answers to our questions are printed on another page.

This question of consolidating missionary periodicals has been taken up from time to time with fresh interest for more than a decade. It has engaged the attention of the other leading denominations no less than ours, and some of them have made experiments from which we ought to profit. *The Congregationalist* in past years has favored the consolidation of the magazines, but the conditions under which they are published have greatly changed during the last five or six years. Four of them were issued monthly, one bi-monthly and one quarterly. Several of their editors were receiving considerable salaries, and in some instances, at least, there was great need for improvement in their quality as news periodicals. At present only one of the societies issues a monthly—the *Missionary Herald*. Four issue quarterly publications, and the Education Society has no periodical. *Congregational Work* issues ten numbers a year, representing all the societies. The total net cost of all these is given as \$15,800 per year. This is less than one-fourth of the cost of the publications of the societies six years ago, and we believe is considerably less than one-third the cost of the magazines alone at that time. We have several times of late called attention to their increasing value as news periodicals.

We think the secretaries in their communications this week have made strong arguments for the publication by each society of its own organ under present conditions. They have furnished impressive evidence that the outlay is warranted by the necessity of giving information to contributors, and by the larger gifts that have come through the interest thus awakened. Some public acknowledgment of receipts must, of course, be made by each society, and it is questionable whether any other method would be more economical than the present. As against the undoubted advantage of having the whole work presented in one periodical, these considerations should have due weight.

The experience of other denominations, especially of the Presbyterians, is suggestive. Their experiment of a paper,

and more recently of a magazine, to represent all their benevolent work has by no means met their expectations. Robert E. Speer writes us that "if we had a distinctively foreign missionary magazine now, we should be even more hostile to any plan which would be proposed to submerge it in a general church magazine than we were some years ago, when the *Church at Home and Abroad* was established. We have no room in our *Assembly Herald* to present our needs. Any long articles or important letters we have to bring before the church in leaflets or papers of our own or other denominations."

If a virtual consolidation of the societies is to be brought about, one magazine may best represent them all. If the home societies should come under one general management and the American Board continue to administer the main work, we believe that one periodical for each would be required. While the question of consolidation or of federation remains undecided we do not believe it would be economical or wise for the societies to attempt to unite their publications into one periodical.

The Poor Man's Carriages

City folk and country folk are mutually dependent in more ways than we have time to consider, but, strangely enough, the average man from the farms knows more about the life of cities than the man from the cities knows about the life of farms. The country, furthermore, which even the reasonably intelligent traveler from the city sees is often a sophisticated country. It may be a village turned summer resort, it may be a suburban neighborhood put in order by city-gained wealth. But the real countryside, where the battle for existence goes on as it has gone on ever since the first settlers cleared the soil, has until lately been nearly out of reach of the city-bred man. He did not know where to find it, he could not afford to spend time or money on mere voyages of discovery in the too brief vacation days. So he was left to form his ideas about country life from novels or glimpses seen from the windows of a moving train.

Now, however, no holiday is too brief for an outing which brings all the novelty and variety of the countryside within the reach of any town dweller who can afford the dime or two that he would thoughtlessly spend on newspapers and a good cigar. A single afternoon is quite enough, the electric cars run often and offer choice of routes. If they are not exclusive, their variety is part of the charm. It seems almost like a revival of old stage-coach days. From town to town, by country road and lane, with not infrequent cutting across lots in a spirit of apparent boyishness, these revealers of neighborhood have become the poor man's carriages. The wealthy are hardly better off in their luxurious coaches. In an hour's time many of the rural sights may be had in their unspoiled simplicity from a seat that is comfortable and in an atmosphere that is refreshing on the hottest of summer days.

Here, too, of course, good previous training brings in large returns. It needs

quick eyes to see the catbird fly up from the thicket to his perch of watchfulness and song, to note the clumsy woodchuck hurrying to his hole over the steep, grassy slope, to catch the leap of the fish in the stream, to observe the woodpecker at his work on the tree trunk, to see what flowers grow in the wet hollow at the wood's edge, and whether the blossoms whose season is just at hand have opened already in the tangle of the thicket.

Yet crowding wayside summer flowers and broad glimpses of wood and fields are visible to every one. The pink hard-hack spires and gorgeous purple thistle blooms, the slowly yellowing golden rod—one must have wholly missed a joy of childhood not to see these as he flies along. The late haymakers are in the fields and sight and smell and hearing all have their share of the delight. The rushing current of the stream that sings under the bridges, the still mirror of a pond reflecting wood and cloud, high, shadowy pines and dark vistas mottled with the light that finds its way through the boughs, broad hills where the cattle feed, the brown rabbit's-foot clover and white mayweed, like a parti-colored ribbon all along the traveled road—no one who cares for beauty could miss these if he would.

To this sleepy village, where church and schoolhouse, country store and smithy stand as signs of common life, the coming of the car is an event. Goodwives climb down with their town-bought bundles, and from the store men come to welcome them. At the smithy door the leather-aproned smiths sit idle in the shade—the listless summer afternoon has brought no customers.

It is early milking time, and the homecoming cows are just let out of pasture and loitering along. They are not in a hurry, and we must check our flying speed to let them clear the track. They stop to taste the wayside grass, and one is rubbing her broad back against a trolley-pole, bracing her hoofs against the convenient rail. The patient motorman brings his car to a full stop, while the herdsman finishes putting up the bars and then comes running. At his voice she starts with an awkward bound across the track and out into the road to join the herd, and the car moves on again.

With broad doors opening level on the grassy road a barn affords us glimpses of full haymows and the heads of another herd reaching through stanchions for the fresh-mown grass heaped up in front of them. The brown picture vanishes to give place to one of a hen-wife calling her flock to hunt the corn she scatters on the floor of a green orchard. From far and near they come fluttering, and still she calls them as she scatters corn and turns her head till she can look under her sunbonnet at the passing car.

The old woman with a bundle who runs, wildly waving, down the grassy dooryard under the elms, the parcel of boys with full pails picked up at the corner of the blueberry pasture, the Indian with his huge bundle of sweetgrass—fruit of his long day's work in the moist meadow edges—the air of easy hilarity among the passengers and their outbreak unashamed to a sudden passion for peanuts and bananas, all assure us that we are far from our conventional city ways, and we bless

the inventors of the poor man's carriages, which take us so easily and so cheaply into the simpler world of rural life with all its oddities and beauties.

Vacation Discipleship

In motive and principles the vacation Christian is no more or less a disciple than when he is engaged in his ordinary round of work. His motive is loyalty to Christ, his principles of conduct are obedience and service. Christianity which can be put on and off like a glove is not a genuine part of the man. The fruit of the Spirit is love, joy, peace, long-suffering, kindness every day and everywhere. We are bound to make the most of ourselves in vacation for Christ's sake, just as much as in work, but the methods may be widely different. In the one case the purpose is accomplishment, in the other, rest. How that rest is to be made most helpful for re-establishment of strength and preparation for renewed activity is just as immediate a question of duty as that other daily question of using energy for forwarding appointed tasks. The vacation disciple will fulfill the duty of rest exactly as the workaday Christian will fulfill the duty of work. Only an overwhelming necessity or an undeniable opportunity, like that which followed our Lord on his vacation by the lakeside, will justify the sacrifice of that rest which is the duty and opportunity of vacation.

Rest for the spirit, however, does not come in lassitude. New surroundings, new lives with which we come in touch, the new voice of a strange spiritual leader in an unfamiliar church, ought to bring a stimulus to the spiritual life. There may be times when even social worship is impossible or unadvisable, but even then the unwonted stillness and opportunity of meditation should bring help to the soul. The one impossible thing for a disciple is that anywhere he should crave and welcome forgetfulness of God.

Often with change of scene come special opportunities of service. It is not for nothing that God establishes even temporary relations of neighborhood. One need not wear his heart upon his sleeve to show himself a true disciple in motive, word and deed, and to win the blessing of Christian fellowship with strangers. It would be a sad day for the church in places of summer resort if the whole testimony of visitors were against the need and delight of social worship and considerate Christian brotherhood. It would be a wasted vacation which brought no fresh insight into the power of God in human life and no more intimate glimpses of his self-revelation through nature to the devout and attentive soul.

Nor need we feel, if for the time we are denied the ministry of rest which wholly breaks the bond of work, that the spirit of vacation or the privilege of rest is wholly denied us. It becomes our duty then to make the most of the brief intervals of rest which come. We must learn to put off our cares by trust, that sleep may be refreshing. We must learn to lift the heart in momentary pauses with loving thought of God. We must hold

anxiety in the grip of faith, that our minds may rest in pauses of action. And behind all our drudgery we must feel the cool airs from the hills of promise which assure us that there remaineth a rest for the people of God.

In Brief

They have been christening new boats up in Maine during the past week and using flowers and water instead of champagne as a symbol. Amen.

One billion dollars were spent for legitimate advertising by the advertisers of Christendom last year. This is the estimate of *Publicity*. Do you advertise your religion as well as you advertise your business?

It is welcome news that the young men of the best Southern families are seeking employment that means soiling the hands while earning a living. There once was a time when the Southern boy or youth was trained to be above labor, and a deal of evil and misery the notion brought the South.

George D. Herron was a prominent delegate to the National Socialist Convention held in Indianapolis last week. In that company he seemed to be a conservative, his superior advantages in the way of education leading him to recognize, as the German Social Democrat party at last has, that an opportunist policy is the only one with any chance of success.

We are exhorted by an advertising book agency to be filled with the Holy Spirit and to advertise some royalty "soul winning books and booklets which God is mightily using." The way the name of God is used as though he were a consenting partner in the business which proposes to print its book notices free over our own imprint, quoting special rates, is far from winning our souls or our patronage.

The ethically sensitive person buying clothing with a Consumers' League label has no qualms of conscience. The league stands responsible for the sanitary conditions under which the goods were made and the adequacy of the pay. In New York city there is a milk commission appointed by the County Medical Society which certifies to the quality of milk from certain dairies. Consumers purchasing from dairies so certified know that the product is safe to use.

The death of our late correspondent in the Philippines, Rev. L. W. Davidson, is a severe blow to missions in the islands. A letter just received says, "The natives loved him like a father, and we feel as though the loss was irreparable." Mr. Davidson's death was probably the result of the water he drank while on his journeys in the provinces. We have secured another correspondent and expect to continue to give the freshest news of the missions in the Philippines.

Mgr. Scalabrini, archbishop of Piacenza in Italy and founder of a society which cares especially for Italian emigrants, has arrived in this country to study the condition of the Italians who have taken up temporary or permanent residence with us. The Italians form an ever increasing portion of our population, one that deserves careful study, zealous missionary effort and faith in the valuable element which is to be contributed to our national life and to our racial blend.

Passengers on certain cars of the Lynn & Boston railway system are offered food for thought as well as for the body in the advertisements they carry. Placards with Scriptural verses occupy paid spaces besides the advertisements of various soaps and oils which adorn the walls. They are placed by

the Gordon Training School of Boston, which has faith in this mode of preaching the gospel to sojourners along the North Shore. A still wider use of these cards is contemplated.

The deputation of the American Board to India is being received everywhere in their visits with the greatest cordiality. Often a whole village turns out to receive them with a native orchestra, fireworks and decorations and addresses of welcome. The weather in Ceylon in June, on and after their arrival, was like our best June weather. Mr. Whittemore writes, under date of June 30, that the deputation has spent two busy weeks in Jaffna, and has seen the work very thoroughly.

The president of the American Unitarian Association, commenting on the Unitarian Year-Book just issued, cites the relative completeness of the denominational statistics as proof of the increasing co-operative power of the body. Ten years ago, he says, such a relatively complete collection of facts from the churches would have been impossible, owing to their "rigid independency." The number of Unitarian churches now recorded is 458, the number of clergy 554, and the number of families 32,500. No estimate of communicants or members is given.

Judge Horton, one of the veteran judges of Chicago, comes to the support of President McCarthy of the Iowa Bar Association in calling attention to the extent to which perjury is rife in the courts. Judge Horton suggests as a remedy a more impressive form of administering the oath and swift persecution and punishment of perjurers. Whether the crime of false swearing is more common now than it was a generation ago it is difficult to say. The relative proportions of the evil, however, need not obscure the absolute proportions of it. Be it less or more than formerly, there is more of it than there ought to be.

The Philippine Information Society, which is collecting information relative to the past and present in the Philippines and distributing the same widely, now has members in every state in the Union and in Mexico, Cuba, England, Austria, Japan, Korea, South Africa and the Philippines. It has 3,300 persons and 140 libraries on its list. News is sought from all authorities, carefully weighed and edited. An appeal is sent forth now for funds with which to carry on the work, and remittances should be sent to W. H. McEwan, 84 Essex Building, Boston. The organization of this society is a characteristic American proceeding, and it deserves popular support. Men like R. W. Gilder of *The Century*, Professor Royce of Harvard University, Professor Sedgwick of the Massachusetts Institute of Technology, Charles Francis Adams and James J. Putnam, M. D., are back of it with moral and financial support.

Experts investigating the cause of the recent accident to the famous suspension bridge over the East River at Brooklyn, N. Y., report that the breaks in the suspension rods were gradual, progressive and sequential. Neglect is writ large over this great product of engineering. Tammany officials have behaved as if the elements themselves would cease to act in order that Tammany might plunder. Whereas, as a matter of fact, oxidation has gone on steadily where iron and steel have been left unpainted; and with the coming of the elevated railroad cars a weight was imposed upon the structure which hastened the revelation of structural impairment. There are certain analogies between the human soul and this bridge which make it worth while to draw them. Uncared for, uninspected, overburdened, one by one, gradually and sequentially, the soul powers break down unless unremittingly guarded from the action of the elements of the natural world.

The Laboratory Method in Christian Work

By Rev. A. A. Berle, D. D.

The spirit of organization, which is the characteristic of the epoch through which we are now passing, has brought with it many noteworthy and highly desirable changes in the form and the method of Christian work. The need for specialization and the demand for keener and more accurate inquiry into the nature of the problems to be considered has unquestionably resulted in a certain quickening of the instincts for the discovery of opportunity, and supplied efficient and satisfactory methods for making the most of them. But there is a limit to this sort of thing, which most Christian workers think has been reached where the organization is concerned, and there has been developed a positive danger where the nurture and perfecting of the personal life and spirit are involved.

The prevailing mode of thought may well be described as the laboratory method. Men and conditions are to be studied *in loco*. The very mind of the person to be saved is to be invaded and a chart and compass of his spiritual condition put into the hands of those who are interested in his salvation. The bewildering array of alleged facts and experiences which have been brought to light in connection with the mental development of children, for example, is well calculated to astound the ordinary person, who, though not an expert psychologist, nevertheless has some well-grounded assurances for the belief that he knows a thing or two about human nature in general, and something about child life in particular. I should like to say, in the face of the urgent cry to pastors and teachers to study the psychology of children and otherwise tabulate, ramify, invade and catalogue, that most of this sort of thing for the average Christian worker, and, also, for the average Christian minister, is not merely a waste of energy, but a positive menace to fertility of service and effectiveness in administrative religion.

It is worth while in this connection to note one thing very carefully and impress it upon the minds of Christian workers that it may never be forgotten or effaced. If ever there was a preacher or teacher who had need for the laboratory method of Christian work, if it was the best, or who had the highest incentives for applying it, that preacher and teacher was Jesus Christ. But if one will read the gospels through carefully, while he will find on every hand in our Lord's ministry evidences of careful application of the truth, he will find absolutely nothing at all which savors of the soul analysis or the mental differentiations which are now alleged to be the *sine qua non* of effective soul saving. He will find what the church, with the best wisdom at her command, has always been endeavoring to do—the application of the truth in such form and with such directness and with such illustration as were best calculated to reach the conscience and the heart of the hearer. But if Jesus intended that we should go into the soul business as the psychologist studies mental processes

and tabulates sensations and relates the various moods and effects of light, sound and circulation and all the rest, then the New Testament, it must be confessed, is a very poor text-book for the particular thing for which it has always been supposed to be the best manual extant. I cannot find a single instance of the so-called laboratory method in the ministry of Christ.

Then again, while it is true enough that we must study life in the conditions under which it is lived, and the temptation in the form in which it presents itself, and the road returning to holiness and faith which offers the fewest obstacles, it is also true that the conscience of mankind is one, absolutely one, wherever there is a conscience at all: that the Christian life, if it begins at all, cannot begin at any other point than that of least resistance, and that progress in faith and holiness will necessarily and inevitably be along those lines which the natural habit and character and previous life seem to suggest. There is nothing novel in all this, and to befog and bewilder the mind as much of this alleged new laboratory Christian work has done has had the net result of sterilizing the emotions and reducing to an academic discipline what was and is intended to be a passion and a sacrifice. In this respect we are again repeating, not the best things, but the worst things which come to us from German scholarship and experience. German pastors have long since found out that the helping of souls into a full and sumptuous Christian experience is not brought about by manuals of Christian psychology, but by exercises in Christian nurture and discipline. The wise American pastor who wishes to be a soul-winner will read his psychological manuals for the help they bring him in discerning what in himself are true and false states of spirituality, and then by prayer and sacrifice apply himself to the help of souls in the old fashion of sympathy, burden-bearing and loving communion.

It is not to be supposed that I have a single word to offer against the largest and fullest investigation of the operations of the human intellect. But the world by wisdom knew not God, and it is acting very much as it did aforetime in this respect. For fifteen years I have been watching the steady advance of the illusion that souls could be brought to the kingdom in any other way than through the gateway of kindly leadership and the appeal to conscience. The wisest pastor I ever knew and the most fruitful soul-winner it has ever been my good fortune to meet, Dr. Goodell of blessed memory, had no more knowledge of the new psychology than he had of the latest interpretation of the lines of the Great Pyramid. But he kept close to the heart of the parish, true to the method, not of sterilized professors, whose idea of the Christian pastorate is a jejune, juiceless life, compounded of maxims, precepts and logical deductions periodically crammed into the ears of a bewildered

people hungering for comfort, hope and renewing faith, but to the sympathy and fellowship of Christ. His practice was that of Jesus as depicted in the gospels, his appeal that of the conscience and the inalienable access of the heart to God through Jesus Christ without professorial preparation or creedal inculcation. It was the appeal to the conscience, the soul and the spirit. I know no pastor the great mass of whose children led into the fold have so generally developed into good and true men and women of service and love as have those of the Great Heart of the St. Louis Pilgrim Church.

And then, finally, and above and beyond all the rest, the method which applies to flies, insects, frogs and other lower animals cannot be the method which applies to man in any proper sense. Man's soul and heart were not made for the dissecting table of pastoral psychologists. They were made for love, nurture and discipline, and just as the tendency of modern medicine is toward hygiene, rather than increasing injections of medicine, with great nature to guide and direct and God to quicken, as temperance, self-control and correct living have their proper sway, so the wise and far-seeing pastor will not surround himself, still less befog his already crammed intellect, with a psychological medicine chest and spend his costly hours in compounding nostrums when he should be administering spiritual hygiene. I plead for the method of the New Testament against the tabulated nonsense gathered from irresponsible and thoroughly unscientific observers, and to Jesus Christ against the phrase-mongering specialists concerning things they know not. By their fruits shall ye know them.

To Eben Holden—Somewheres

Eben Holden, the wise and witty Yankee who divides with David Harum the suffrages of the great novel-reading public, when the time of his departure is at hand, gives expression to the following interesting and original, but not overorthodox, statement of faith:

I ain't afraid,
'Shamed o' nuthin' I ever done,
Alwuss kep' my tugs tight,
Never swore 'less 'twas nec'ssary,
Never ketched a fish bigger 'n 'twas,
Er lied 'n a hoss trade,
Er shed a tear I didn't hev to,
Never cheated anybody but Eben Holden.
Goin' off somewheres, Bill—
Dunno the way, neither—
Dunno if it's east er north er south,
Er road er trail,
But I ain't afraid.

I would be thankless, ill-mannered and undiscerning to deprecate Uncle Eb, with his "cheerful temper and imagination that was a very wilderness of oddities." The story of his sturdiness, sacrifice and devotion shows him to have been a better man than his creed. Nor is the creed itself without its native juices of grace and trust. But when you come to take it seriously—and I suppose it is meant seriously—what a pain-

fully inadequate and distorted fruitage of a well-spent life it is!

Dear Uncle Eben, there are a few things that one brought up in the old school, before Christianity was discovered to be a failure, would like to ask you concerning that statement of belief of yours that you made just as you were going off somewhere.

"I ain't afraid," you said. That's well, that's trustful, that's Christian. But why? Because you have never done anything wrong. But, Uncle Eb! That isn't like you. You are the last man to be called a Pharisee. And yet that is just what you make yourself out to be in this last word of yours. "Lord, I thank thee that I am not as other men are, swearing when 'tisn't nec'sary, ketching fish bigger 'n they are, lying in hoss trades and cheating other folks." Look out, Uncle Eb, for self-righteousness! That is the last reputation you would like to leave behind. And yet, Eben, when men say they're ashamed o' nothin' they ever done, why, either they're a good deal better, a wonderful deal better, a superhuman deal better than the rest of us, or else, or else, Eben, they have a pretty dangerously high opinion of themselves.

Doesn't it strike you, Uncle Eb, as you look over your statement of belief, over there in "somewhere," that it sounds better in a dying man and strikes a little nearer the truth to say, as so many men almost as good as you have said, in effect:

I've done a good many things I'm ashamed of,
I haven't alwuss kept my tugs tight,
Though I've tried:
I have sometimes wronged my fellowmen,
But I'm sorry for it;
And I trust in the mercy of a good God.
I'm going off somewhere,
I don't know the way,
But I trust in One who does,
And I ain't afraid.

That's nearer orthodox than your statement, Uncle Eben, and it lacks something of the uniqueness of yours, but then you know, Eben, when we come to die we're all pretty much alike, and we have a way of forgetting our own virtues and falling back on the goodness of our Father. One is tempted to think, Uncle Eb, knowing your story, that you meant to do something the same; that you did not intend, being the kind of man you were, to base everything on your own goodness and nothing on your Heavenly Father's. And knowing you so well, Eben, for a true and humble man and no Pharisee, we'll believe that you meant better and humbler than you said.

ONE WHO LIKES YOU BETTER THAN YOUR CREED.

Certain habits of thought cannot be otherwise than gradually removed. So with certain habits of body consequent on such habits of thought, such as the habit of hurry, the habit of worry, the habit of laying undue stress on things not the most needful for the hour, the habit of trouble-borrowing and many others which permeate and influence every act of life. Their combined effect is exhaustion, and exhaustion is the real mother of most of the ills flesh is heir to. . . . Therefore keep your mind as much as you can on the thought of strength, vigor, health, activity.—*Prentice Mulford.*

VII. How can we be sure that we are doing what God wants us to do?

There are three factors in all Christian actions: first, God and his will, second, prayer, and, third, our own reason. The three must always go together. I cannot by the use of my reason alone always do the right. Prayer will do no good unless I have trust in God. And God cannot help the man who will not try to help himself. But if I use all three parts I cannot make a mistake. If I ask God earnestly to guide me, desiring simply to do his will, and then use my reason and try to see what the circumstances and needs demand of me, God in response to my prayer will lead my judgment aright, and what I do will be his will. The third verse of the Thirty-seventh Psalm expresses the truth very clearly: "Trust in the Lord and do good."

The reason we do not realize that God will guide us is either because we depend on ourselves alone or on God alone. Our faith in him must be absolute, but there can be no faith without works. It is not faith to say: "Now God will guide me," while I refuse to think and act. God works, but he works through means. I cannot, God will not, act alone. But God and I can do all things [see Acts 15: 28]. The whole question of life and obedience becomes very simple so. I say: "Dear Lord, help me to do the right; my only desire is to please thee." And then I try to use my best judgment as to the right. I am working with God and he is working with me, and the result must be what God wills.

VIII. What good does it do to pray?

It is an old question, but it may be well to answer it again. We might question in return, "What good does it do to breathe?" The answer is, our bodies would be dead if we did not breathe. And so the answer to the first question is, our spiritual natures would be dead if we did not pray, so that it is good for us to pray because it means life to the best part of our being.

We must correct again the old idea of prayer. It is not asking God for something—that is only a part of prayer. But it is communion, companionship, fellowship with God.

Prayer is the Christian's vital breath,
The Christian's native air,

sings Montgomery, and truly. Jesus tells us to pray because he would have us live. And to assure us of the reality of this life he tells us that our desires will be gratified: "Seek and ye shall find." God gives us all that we ask for, and in the best way. He does not give us a little thing when he wishes to give us a big thing; he does not measure the answer by the size of the request. But he goes down beneath the request and finds the real need, of which we, perchance, are scarcely conscious, and he answers that need.

There are three great results which follow prayer invariably. First, God hears and answers. Second, we are drawn nearer to him and made a part of his great working. Third, there comes a peace* to the heart and life, because the

The Personal Christian Life

By Floyd W. Tomkins, S. T. D.

man feels the sureness of God's love and power. True prayer always brings these results.

There is yet another fact; we pray in the name of Jesus. "For Jesus' sake," we say. And that is a pledge. Because the dear Son of God was a man on earth, because he lived and died for us, therefore we can claim that which he bids us claim—the merits of his intercession. "He ever liveth to make intercession for us." That is, our prayer becomes his, our wish becomes his wish. And not only does he ask God to grant it, but he makes it his own supplication. That is the most wonderful thing about prayer; it makes the relationship between Christ and his children so real. As on earth he felt our infirmities, so in heaven he feels our needs as if they were his own.

IX. How can I receive the greatest good from the Lord's Supper, and what will help me in preparation for it?

The Lord's Supper, or "the sacrament," as the dear old Scotch call it, means so much that it is difficult to answer in a paragraph such a question. But we may truly say that when we know that we are coming to our Father's table, made fit to come through Jesus Christ, our very action strengthens us, our very position there at his feast through his invitation gives us courage, inspiration, power. Hence the best preparation for this sacrament is the thought of all God has done for us. We do not need so much to analyze ourselves; we know that we are weak and sinful and that is why God has called us. But we do need to meditate on God's dear love in Christ. Such books as Ian Maclaren's *In the Upper Room* and Henry Belgrave's *Sacramental Addresses and Meditations* are wonderful helps in such meditation.

In coming to the Lord's Supper we should remember three things: first, to pray for others. O, what a glorious opportunity to plead for some wanderer, some dear friend, some unbeliever! It means so much to place his name there at the dear Lord's feet while we "do this in memory" of him. Second, to pray for the world, for missions, for the coming of God's kingdom. Third, to consecrate ourselves to God, to give ourselves anew to him. That dear hymn of Miss Havergal's is a blessed part of every communion, when we ask the King to take us and use us for his honor and glory:

Take my life and let it be
Consecrated, Lord, to thee.

Rev. Dr. William E. Griffis, in an interesting article in the *Boston Transcript* on present day movements in Holland, points out the significance of the alliance between the hyper-Calvinists, led by Dr. Kuypers, and the ultramontane faction of the Roman Catholics against the Liberals—in politics and theology—an alliance which has recently won a notable triumph at the polls, which has the support of the young queen, and which has done much to retard the development of Holland. Dr. Griffis puts this strongly. He says: "This 'monster alliance' of Calvinist and Catholic has in twenty-five years torn down more of solid progress than could be built up in fifty years."

The Palmer Name

By Mabel Nelson Thurston

CHAPTER VI.

So Naomi began her new life under the protection of a factory girl. Rose's kindness did not end with that afternoon's teaching; she found a boarding-place for Naomi—not the one where she stayed with thirty other girls, but a quiet house down a forgotten street.

"You couldn't stand our sort," she declared, with one of her sharp glances.

She stood watching Naomi as she wiped the dust off her bonnet and rolled and pinned the strings.

"Say," she exclaimed, abruptly, "I wish you'd let me come and see you sometimes."

Naomi looked up in surprise. "Twould be a real pleasure to have you," she replied, simply. "I didn't think of inviting you because I didn't suppose you'd care to—anybody so old and quiet."

Rose flushed and stared out the window.

"You seem like the country," she explained, "clean and sweet, someway. I lived in the country once when I was a little kid, and I haven't forgotten how it seems." She broke off with a jerk as if ashamed of her confession. "Good-by," she said, turning away busily, "I'll look in sometime when you get fixed—mebbe I'll stop for you in the morning—I dunno. You'd better start by quarter of, if I ain't along."

But when morning came Rose was "along," and all through that endless first day, with its uncounted perplexities, she was at hand, ready with deft, experienced touch to smooth-out every tangle, material or spiritual. When at night she went home with her crowd, she met teasing voices on every side.

"Say, Rose, how's your kindergarten?"

"When'd you take to nursing, Rose?" "Rosie, you'd better watch out—she'll run away if you don't keep your eye out."

"I'll lend you apron-strings when yours give out."

"Sh! Don't say nothing—you'll hurt her feelings, poor little Rose!"

Rose, however, was fully equal to her own defense; she tossed back merry chaff right and left, shrieks of laughter bearing witness to the accuracy of her aim; all through supper she kept the table in an uproar. But when it was over she suddenly disappeared. The others hunted for her a while—there was some excursion afoot—and then gave it up. Pleasures were scanty enough in their lives; they could not afford to lose one, even for Rose.

Rose meanwhile was climbing the stairs to Naomi's room. She knocked once or twice, but, receiving no answer, pushed the door open and walked in. Naomi was sitting by the window in the dark. She started as the girl's step reached her consciousness, and Rose heard the rustle of a letter in her hand.

The girl stopped in the middle of the room, her high, nervous voice searching the darkness. "Seems to me you ain't

very lively in here. Mebbe it's a sign out that you don't want visitors."

Naomi rose confusedly. "I—I—was thinking—I didn't notice. I'll get a light," she said.

Rose felt her way to a chair and waited. The light, when Naomi's unsteady fingers had summoned it, betrayed a face not yet wholly under control.

"I guess you're homesick," Rose remarked, briefly.

"I've just had a letter from my little sister." The words halted; Naomi had not yet gotten used to that letter, with certain underscored phrases—"a disgrace to the family, Naomi!" "and to go and spoil my honeymoon, too—you might at least have waited!"

Rose's thoughts traveled a different way. "Is she any like me?" she asked.

"O no, not a mite!" The words, hasty and disclaiming, were out before Naomi could restrain them. "She's real dark," she added, awkwardly, "and small. She don't look any like me."

Rose stared gloomily out into the hall. "I'd a-been's good as her if I'd lived in the country!" she burst out. "Tain't fair—lots o' things ain't fair!"

Naomi's gentle face was full of trouble; in spite of her forty years she was far more of a child than this slender, sharp-faced girl, and she felt her disadvantage.

"I wouldn't talk so if I was you," she said, but she knew that it was hopelessly inadequate.

Rose went on as if she had not heard.

"I do lots of things she wouldn't do," she said, defiantly. "I go round with Jim Hopkins—you wouldn't let Jim walk on the same side of the street with her. I don't like him, but I know enough not to let him come round when he's been drinking, and lots o' the girls rave over him 'cause he's good-looking, and I like to stir them up. A girl's got to have fun somehow."

"O, my dear!" Naomi cried.

Rose laughed. It wasn't a happy laugh.

"I knew it would shock you, but I'm honest, anyhow. Now you know you can turn me out if you want to. I'll go if you say the word." A ragged cough stopped her; she fought with it angrily. "Horrid old thing! I can't get rid of it," she gasped.

"You hadn't ought to be working in that mill," Naomi said, her voice full of pity.

Rose turned on her, sharply; she was all thorns that night.

"What's a girl going to do? I've got to live somehow. Mebbe I'll marry Jim Hopkins. I think I will sometimes, just for spite. We'd quarrel like cats and dogs, but I'd get out of the mill, at least." She stopped short, puzzled by the sudden sternness of Naomi's eyes.

"But that wouldn't be honest!" the woman cried, in horror.

"Wouldn't it?" Rose retorted, idly. "Well, mebbe 'twouldn't. I don't know's I ever thought about that." Her voice was careless and indifferent, but she sat

silent for a long while after that, staring down into a shadow under the table. When she rose, it was without any apology.

"I'm coming up here sometimes," she said. "Mebbe I'll talk and mebbe I'll just sit mum, but you're going to let me because if 'twas your sister instead of me you'd want somebody to do it for her." And without even a glance she left the room.

Naomi slept but little that night, and it was not the imprisoning of the city atmosphere that kept her awake; she was thinking over Hetty's letter, and the strange visit from the other girl so unlike Hetty that she could not name them in the same sentence; yet the other girl would never have written that letter. Tossing restless, worn by passionate longing for her own beautiful, clean, sweet-scented home, a new thought came to Naomi Palmer. She spoke it out slowly in words to the great, steady darkness which, alone of all her surroundings, looked upon her with familiar face.

"Mebbe there's different ways of being honest; mebbe 'twasn't honest for me to have so much all to myself when there's girls like that in the world wanting sunshine and pure air."

It was a startling thought; no one in East Doxbury had ever had one like it; and since to this woman honesty was as the very breath of life, it was not strange that it kept her awake for hours.

It was, after all, a very little while before she had settled into her life; she would not have believed that she could live so comfortably without the silver mornings and sweet blessed twilights of her memory. But work filled her days and brought a steadfast comrade, weariness, to shorten her nights, and so the weeks passed by. There were a few women of her age in the mill, but she was not one to make acquaintance easily, and she would have lived her life alone but for Rose. Rose came often, came in a hundred different moods, yet somehow it was not long before Rose knew all about the garden with the gooseberry bushes down in the south corner, and the dusty miller that never could be rooted out and the Johnny-jump-ups that thrust their saucy faces everywhere. She knew the house too, even to the lamp mats and cornucopia vase; she could have found her way about it everywhere with her eyes shut.

So the months followed the weeks and Thanksgiving time came. Hetty and Will wrote for Naomi, but she had lived so close to content those past weeks that she dared not trust herself to Hetty. It would take days to get over it, she said to herself soberly, for the thought of the old home and the one face that had claim upon her urged her strongly, this first Thanksgiving time, away from it. So she wrote her letter saying that perhaps she would come at Christmas, but she didn't think she'd better for Thanksgiving. That was Monday. Wednesday, a little late, and weary with heart-longing, she pushed open her door. In the

middle of the room was Rose seated upon a big box. Rose sprang up and danced about it.

"It's Thanksgiving!" she cried. "I feel it, I smell it—I almost taste it. Do open it, Miss Naomi—I've got to see. I never saw a real Thanksgiving in my life. Here's a hammer—I ran down and borrowed one as soon as I saw the box. If you don't want me here I'll go out and stand on the landing till you say I can come in."

"I guess you needn't go," Naomi returned. She took up the hammer, but her hand was trembling too much. She gave it to the girl. "You open it—I can't!" she gasped.

Rose snatched it exultantly; she was slender, but her wrists were like steel. In two minutes she had hammered and pried off the boards; then she walked across to the window, but Naomi called her back.

"I want you should unpack it too," she said.

It was a generous country box, with a turkey already cooked, and mince pies and doughnuts and apples, and a big roll of butter wrapped in white cloth. Rose's eyes shone till it seemed as if there were splinters of light in them.

"O my!" she cried; then she stopped at the sight of Naomi's face.

"Can you get some of the girls to help you eat them?" Naomi asked.

Rose, sensitive and sympathetic, leaped directly to the unspoken purpose.

"*You're going home tonight!*" she exclaimed.

Naomi's quiet voice was thrilled with a tone she never had heard before.

"Yes," she answered, "I'm going home tonight."

An hour later Naomi was leaning back in her seat breathless, dismayed. Already the force of the impulse which had mastered her had spent itself, and now, as the train rushed through the darkness, she felt as if she was being whirled into unknown conditions full of terror. Naomi Palmer had no drop of adventure spirit in her veins. She had lived her life as contentedly as one of her own homely annuals, lifting its blossoms year after year from the same garden border; necessity—the inevitable necessity of her strenuous honesty—had transplanted her for a time, and the transplanting had been a shock which called for all her powers of resistance; but this blind freak of Thanksgiving Eve—it was as if some tremendous force had sent this same humble little plant whirling out into space. She had plenty of time to review her madness in the three hours' ride. Rose, with that curiously swift instinct of hers, had done all that could be done in those few hurried moments before she started. She had packed her bag—remembering even to slip in a box of matches—and had put up a lunch from the Thanksgiving box; but contingencies, threatening and sinister, kept trooping out from the darkness to leer tauntingly at her—the walk up to the house after ten o'clock at night, the cold chill of the rooms, the bringing in wood for fire, the damp bedding—a thousand things unsentimental and intrusive.

"Mercy on us," she groaned, "I dunno what I was thinking of to undertake such a thing—I must have been bewitched out

of my senses. It was the box that did it; seemed as if something came out of that box when I smelled them apples and all that jest went all over me. Seemed as if I couldn't stand it another minute not to be home Thanksgiving Day—I'd got to go, come what would!"

She pressed her face against the window, trying to snatch some familiar scene from the rushing darkness, but she saw only the mocking reflection of the lighted car. How she hated it—the light, the narrow, crowded place, the noise and jar; it reminded her of the mill. And suddenly, with the thought of that which was waiting, a great peace fell softly upon her fear and quieted it. To be again where there was space to see the stars and a hush in which to hear the night's beautiful, familiar voices!

"I dunno I'm going to mind the walk any great after-all," she thought, joyously. "Twill be better than getting in in the daytime and meeting folks. I don't want to see folks—not at first. I want to get the feel of home for a spell. Then along in the afternoon, when I'm sort o' rested up, I'll go over and see Hetty."

The vision of home grew fairer and fairer; one by one the ugly terrors shrank away before it. When at last she stepped out of the cars into the still, frosty night joy took mighty possession of her.

"O my soul, ain't it sweet and still and—living, again!" she cried, back to exultant thrills that stirred her.

It was very still, and she had never been out alone so late before, yet so eagerly did memories throng about her that she knew no loneliness. When she reached her house at last and fitted the key to the lock, it was not nervousness that shook her.

It was the key to the sitting-room door that she had—Hetty had the other. As it creaked slowly open, Naomi prepared herself for a rush of chill air; but none came—instead a homely warmth wrapped her as she stepped into the room. She knew in a moment how it was—that Will or Hetty had had a fire in the house sometime that day—but it seemed none the less a miracle.

"Ain't it jest providential!" she thought, almost with awe; and unconsciously her spirit caught a note of joyous expectancy. "Mercy on us, ain't I glad I come! It feels somehow like summer mornings—I shouldn't be a mite surprised to smell roses any minute. I hadn't a notion how good 'twas going to be."

She felt her way slowly through to the kitchen; there her hand fell upon her father's chair, and in the darkness she smoothed it lovingly. Though dimly comprehended, it stood to her for all that should have been, and so, perhaps, in some far-off, unknown place of beauty, was yet to be.

"It will be real good to see that again," she said.

There were, of course, no lamps filled, but there were candles. She found one and lit it, and then stood looking about. The candle made only a dim patch of light in the darkness, but she needed no more; indeed, she did not realize that it was not light, so fully did memory illumine it all.

"I've got a deal to be thankful for," she said, and she spoke soberly, as one made serious by great duty.

Presently she roused to the joy that there were things to do. She laid aside her wraps and took down a quilted hood and little red and black shawl from the back porch. A candle lantern was hanging there, too; she lit it and went out to the shed for wood. As she filled her basket all the weeks between fell away from her—she was at home; except for an unwanted keenness of flavor that absence had given common tasks, she never had been away.

She made a fire in the sitting-room stove and put a couple of sheets to dry before it; while they were drying she went about taking the coverings from furniture and restoring things to their wonted places. She was to have her home but for a day, but so much the more reason that the day should miss nothing. She hesitated before the clock, since she did not know the hour, but finally set it by guess.

"Twouldn't seem right to come down and not hear that a-going," she said, as at last she took her candle and went up stairs. The old clock had a sober and ponderous tick, but it sounded in her ears like a triumphal march. So she entered upon her Thanksgiving Day.

[To be concluded.]

The Mayhew Memorial

Nearly 250 years ago Rev. Thomas Mayhew, Jr., first pastor of the Church of Christ of Martha's Vineyard, bade farewell to the Indians, to whom he had faithfully preached



the gospel, and turned his face toward England. But, though they looked for his return, the good ship with which he sailed perished, with all her precious burden. Yet the Indians never forgot his ministry, and tradition says that whenever they passed the parting spot they placed a stone there, which grew to be a landmark often mentioned in surveys of olden time.

The man and his service as one of the earliest missionaries to the New England Indians have been recalled in the unveiling of a tablet to his memory by the Vineyard Chapter of the Daughters of the American Revolution July 25. The bowlder supporting the tablet was a gift from the resident Indians of Gay Head. It is at the "Place of the Wayside," about four and a quarter miles west of Edgartown, and rests upon some of the very stones which Mayhew's faithful disciples placed for a memorial to their teacher. The exercises accompanying the unveiling included a history of the memorial movement by Miss Harriet M. Pease, a sketch of the career of the missionary by Dr. C. E. Banks, and a poem by Miss F. F. Deane. The commemorative address was by Rev. T. F. Waters. His intimate knowledge of the times of Mayhew and the history of missionary effort in behalf of the Indians of New England gave the address unusual interest and value.

Our Missionary Magazines

Shall They Be Consolidated

The Committee of Nine, appointed to consider the subject of the federation or consolidation of our six benevolent societies, favored the issue of one missionary magazine. Their report on this subject is as follows: "That the intelligent acquaintance of the members of our congregations with the progress and demands of our philanthropic and missionary enterprises will be best secured by the publication of a single attractive monthly magazine, in the maintenance of which each society should bear its appropriate share." In order to put before the churches the information necessary to a fair understanding of the situation, therefore, we have asked the secretaries of the societies to reply to five questions as given below, and to state frankly their personal opinions on the matter. We publish herewith their replies, and comment on them elsewhere.

QUESTIONS

1. What is the circulation of your periodical?
2. Has there been any appreciable gain or loss during the last five years?
3. How many paying subscribers have you?
4. How much does the publication cost your society in excess of receipts and advertisements?
5. Do you favor one union magazine? If so, will you outline briefly your views as to its nature and the way in which it should be put on the market?

The American Board

THE MISSIONARY HERALD

1. About 18,000.
2. A slight gain in subscribers within recent years.
3. About 9,000.
4. The total net cost was \$5,485.55, which is less than seven tenths of one per cent. of the income of the Board for the year. This cost would be greatly reduced were it not for the sending of the magazine without charge to honorary members and pastors of contributing churches and donors of \$10 and upwards.

5. The American Board has over 500 missionaries in distant parts of the world. How can they be kept in close touch with their supporters at home? Certainly not without frequent communications from them or about them. In this respect the work abroad differs somewhat from that at home. To curtail information concerning our missionaries in other continents would be like cutting some of the strands of the ocean cable which keeps us daily in sympathetic touch with all the world. Compression may be carried so far as to press out the life. There are persons, ministers and laymen, who seem to be absorbed in studies or in local interests so that they do not find time for studying the present progress of the kingdom of God, or for reading the acts of modern apostles who are today sending accounts of heroic labors in hundreds of stations in different parts of the world. But such persons should remember that there are thousands of earnest souls, giving and praying for the coming of the Lord's kingdom, who greatly prize and who absolutely need these full and frequent tidings from the missionaries in the field to kindle their zeal and call forth their gifts and prayers. The Church Missionary Society of Great Britain, than which no foreign missionary society is larger or more successful, has six distinct monthly periodicals of its own, besides two quarterly papers.

In these days every great branch of industry has its special organ, one or many, and even petty trades must publish each a paper devoted to its own interests. And the vast and varied work of foreign missions of the Congregational churches, embracing several branches of Christian labor, which in the homeland have each a separate society to care for it, cannot be adequately presented in a few pages of a monthly magazine largely devoted to other and important objects. The result would be a decrease, first in knowledge, next in interest, then in prayers and gifts. Experiments in the line of restricting

information are proving, and must prove, failures. Testimonies on this point coming from other denominations are numerous and emphatic.

E. E. STRONG,
Editor *Missionary Herald*.

American Missionary Association

THE AMERICAN MISSIONARY

1. 20,000. The last quarterly was entirely exhausted and we had to decline some orders received.
2. Neither.
3. The number of paid-up subscribers it is difficult to give. Life members paying \$30 at one time receive the quarterly.
4. The publication of the magazine is estimated in our report to cost \$2,194 in excess of receipts.

5. The American Missionary Association has expressed itself in favor of a single magazine. As to my personal judgment, I believe such a magazine if properly conducted might be useful. Such a union magazine, however, would have to carry an immense amount of unpaid material if it began to meet the needs of the societies and of the missionary work as a whole. It could not be put upon a paying basis and answer the ends accomplished by the present magazines.

For the last three years 508 life members have been added to our list, each paying \$30, making more than \$15,000. I have no doubt that the magazine often secures these memberships. I have traced several legacies since I have been connected with the A. M. A. that came directly from the influence of the magazine. I do not look upon it as a periodical published for an income. It is really a most effective way of circulating information and stimulating collections. If we did not publish a magazine we should have to publish substantially the contents of the magazine in the form of leaflets.

The report of receipts is of much value in my judgment. It is an absolute security against any mistakes or misdirection of funds on the part of any society. In a union magazine these financial reports would take a good many pages.

C. J. RYDER,
Editor and Secretary.

The Congregational Home Missionary Society

THE HOME MISSIONARY

1. 20,387.
2. Circulation was reduced within the past five years (by cutting down the free list) from 25,550 to 20,387.

3. 860 persons send us each thirty cents a year for the magazine. There are life members who by the payment of \$50 into the treasury intend to cover the cost of their subscriptions to the *Home Missionary* for life, and there are annual donors to the amount of \$10 who request us, in view of that donation, that their names be entered upon our mailing lists for one year.

4. It does not cost us a dollar if you include among subscribers the classes above named. If, however, you include only those

who pay thirty cents per year, the magazine costs \$3,000 per annum.

5. The Home Missionary Society at its late meeting put itself on record in favor of one magazine for all the societies; but it went no further in settling the details than to appoint a committee of five to co-operate with similar committees appointed by other societies in proposing a scheme for editing and putting on the market such a magazine, this committee to report at some future time. I do not feel that it would be called courteous of an officer of the society to express any opinion until this committee has been heard and its report adopted.

J. B. CLARK,
Secretary.

The Congregational Church Building Society

CHURCH BUILDING QUARTERLY

1. 5,800.
2. No.
3. 484. Does not include life members, nor pastors of churches and the officers of church benevolent societies that send an offering every year.
4. \$1,021.32.
5. Our board has adopted without alteration the report of the committee of nine, advising one magazine.

It seems to me it would be unfair to publish the figures of the different societies in reference to the net cost of their magazines, unless you make a clear statement of the fact that some persons make themselves life members for the express purpose of receiving the publications of the society. And further, it is just that recognition be made of the fact that to our certain knowledge every one of the societies publishing these magazines has received money through the influence of the magazine on the minds of readers who became liberal donors. One lady sent me \$1,900, and attributed her gift to the influence of one copy of the magazine. Another lady made a donation of \$35,000, very largely through the influence of reading the *Church Building Quarterly*. She so stated in so many words to me before her death. A recent legacy of considerable size has come to the Home Missionary Society, the reason for which the officers could trace in no way except through the magazine which the person making the will had been taking. The late Dr. Strieby and Treasurer Hubbard of the A. M. A. have distinctly claimed that the Daniel Hand legacy of more than \$1,000,000 came to that society through the influence of the *American Missionary* on the mind of Mr. Hand, who was a constant reader of it.

L. H. COBB,
Secretary.

Congregational Sunday School and Publishing Society

THE PILGRIM MISSIONARY

1. 1,000.
2. We have increased our complimentary list.
3. Only about 100.
4. About \$700.
5. The directors have voted in its favor. Personally I am not enthusiastic about it—

other denominations which have tried it have not made a success either in interest or finance. I am in doubt whether we can. It would save expense, doubtless, but it might also lessen income. If you are going fishing, it is not wise to economize in bait.

G. M. BOYNTON,
Secretary.

Congregational Education Society

This society has no periodical at present. In response to the last question the late secretary gave his views as follows:

My own personal opinion, not to commit our directors, none of whom has to my knowledge taken my ground, and some of whom oppose it, is in favor of two great societies—home and foreign—representatively governed by the churches. I think we then should have three periodicals:

1. Foreign missionary (Herald).
 2. Home missionary periodical.
 3. Something to take the place of *Congregational Work* in the shape of a bulletin; four pages instead of sixteen; good paper; a clear, compact abstract or compendium of all missionary doings, home or foreign, to cost ten cents or less; to be summary of the news; indicative of notable articles in the other two; a crisp and readable survey, monthly, of the whole field. I would call it "Monthly Bulletin of Congregational Missions." But all this is personal to myself.
- C. O. DAY.

The Six Societies

CONGREGATIONAL WORK

1. \$1,475.

2. This is quite a falling off from the first year, owing to the fact that at the start the paper was subscribed for by a great number of churches as *churches*, with the thought of supplying all the families in each. Only when something of this sort is done can a paper that is published at so low a price as ten cents a year maintain a large subscription list.

3. \$1,475. It is ascertained that over 25,000 of the subscribers at present are connected with the smaller and rural churches, very largely in the newer regions, where there is not such a plethora of literature as there is in cities and larger towns. It is, therefore, believed that the paper reaches a great number of families in which were it not for *Congregational Work* there would be no missionary publication.

4. For the present year the total cost of the paper above its receipts will probably be between three and four hundred dollars. This deficit is about the same as in each previous year. These deficits have been met, by a fair apportionment, by the six societies, which are responsible for the publication.

E. E. STRONG,
Managing Editor pro tem.

About Men

Evelyn Baring, now Viscount Cromer, the great English administrator of Egypt, has been made an earl by King Edward.

Mr. Joseph Chamberlain, though immersed in imperial affairs, finds time to visit Birmingham, participate in important municipal functions, and show that he retains his interest in the form of civic life which first won his loyalty and service.

Mr. Joseph Malins, the leading official of the Good Templars organization the world over, has been in Boston of late receiving much attention from local lodges of the order. He is reported as saying that Massachusetts has the best temperance legislation in the world.

Hitherto England has been supposed to be

the refuge of Jews from anti-Semitism. But Isaac Suwalsky, editor of an influential East End Yiddish journal, says that feeling against the Jew is rife in London among all classes of society, and worse in the West End than in the East End, if a differentiation must be made.

Editorial Opportunities

Drafts upon editorial helpfulness are many and are ungrudgingly responded to within our limits of time and opportunity. Our reputation for omniscience and infallibility seems to have gone out to the ends of the earth. We are accounted brothers to the dictionary and sib to the encyclopedia. The publishers' lists are thought to be our daily meditation and all the verse that ever was written since the days of David is supposed to be graven in imperishable characters on the tablets of our memory. If any one imagines, however, that we bask at ease in the sunlight of our erudite accomplishments, we wish he might, for a day or two, have the reading of our mail, and the gathering of information from all quarters which enables us to reply. Yet we count the opportunity of helpfulness as one of our chief possessions; and bear up under the reputation of omniscience as bravely as we can.

Another opportunity which comes to us is that of seeing ourselves "as others see us"—and is one of the unique privileges of the editorial chair. If our presumed omniscience conduces to our exaltation, this makes us in our separate individual capacities sing exceeding small. It is true that we have praise enough—generous, discriminating, helpful praise, which makes work a delight—and helpful criticism, which finds warm welcome and deliberate consideration; but we have also the criticism of the man (and woman) with the microscopic eyes, and the delight in (other people's) failures. If we slip, though it were but in the statement of an incidental and inconsequential fact, the next mail brings back a protest in several keys of utterance. If, in treating of the mysteries of nature, human and divine, from different viewpoints, after an interval of weeks or months an inconsistency can be discovered in our use of words, back from some Western valley or New England hilltop comes a statement of the apparent contradiction and a demand for explanation. We are hedged in on every side, and if we turn the least step from the way thorns and briers tear at our garments.

Then, too, we have from many quarters opportunities of leadership and co-operation. How eager we are to make the most of these, when they concern the kingdom of God and the help of men, we hope our columns show. It is for this that we consult and labor, and success in this endeavor is our crown of rejoicing. There is a welcome always ready for any one who will show a new opportunity of help in the work Christ gave his people to do on earth.

In regard to the value, timeliness and proportion of these opportunities of leadership and co-operation, however, we must for our own purposes be allowed to judge. The man who wants us to print a Christmas sermon at Easter time, the man who hopes to bring the millennium in before next Sunday, or believes that his own special grievance is bigger than the burden of the world's sin, will always have a respectful hearing, but will never, if we can help it, get into print.

If our readers think we are too solemn at times, perhaps it is partly the reaction from our private laughter over other opportunities which are prescribed for our acceptance. A single instance must suffice, and in brief extracts from our correspondent's letters we can hardly hope to carry over to our readers the cumulative effect of fun which the originals supply. His point is that Christians ought to be separate from the world and this in the most heavenly fashion—and with this we quite agree. How does he propose that

we shall set about it? Let him speak for himself.

After complaining of the folly and shame of whist parties he goes on:

But the shame is not all on one side, for my friends are ashamed of me. I like on the Sabbath through the summer to wear a simple, trim white robe or gown and golden belt or girdle, because it is manifestly so appropriate for the day and the occasion, and so in accord with the style which our information leads us to suppose is prominent in heaven. And, although very little fault is found with me for doing so, I am often at the disadvantage of being misunderstood; and some who know better feel that by so doing I disgrace religion instead of honoring it. . . . And why our editors and D. D.'s should be so loath to mention the proposition I cannot understand, as it is undeniably an attempt to embellish our religion and restore it to its own, and also to separate, isolate and dignify the Sabbath.

As "editors and [some of us] D. D.'s" we are not at all "loath to mention the proposition"; it has done us good; we heartily respect the Christian earnestness of the proposer, and we offer it for the consideration of our readers.

Before leaving the subject, however, we think it but justice to our correspondent and to ourselves to offer a further extract from his letters, by way of argument upon the advisability of this method of testimony. He says:

A white robe or gown and golden girdle constitute the simplest, least expensive, chaste and artistic costume known to man. It is expressly stated in Dan. 10: 5; Rev. 1: 13 and 15: 6 to be the costume of some of the highest in heaven, and it would be a most appropriate and befitting attire for summer Sabbath use here; as, manifestly, our earthly Sabbath should be as nearly like a day in heaven as we can conceive and earthly conditions will allow. But it would be such an innovation on present styles I very much doubt if you would have the courage to call the attention of the Christian public to the matter, although its general use would do more to separate, grace, embellish, dignify and distinguish the Sabbath from the worldly week days (!) than any other thing I can conceive of. There would be a restraining influence about it which would tend in no small degree to keep the Sabbath a quiet day of rest, which so many of us so much desire. Although it is a Biblical costume and pre-eminently suited for Christian Sabbath use, either while at rest or in worship, I am decidedly of the opinion that the mass of non-churchgoers would take to it quicker than a majority of professed Christians, for in such matters we seem to follow, not lead, the world.

We have shown our courage by calling the attention of the Christian public to the matter. We have submitted the proposition to our home editor, who assures us that the garment indicated would, in some cases at least, be decidedly becoming, and the chief objection would be the expense of the golden girdle and of the recurring laundry bills. Our theological editor vouches for our correspondent's exegesis of the passages referred to. Our business editor comments on the boom in white goods which would follow the introduction of the style. But these are matters which have little to do with the practicability of the plan. It must be taught by example, and our correspondent, who alone, so far as we have learned, has begun that teaching, seems to have suffered by the ruffling of his feelings. He begins one of his letters by saying: "I am either a fool, an eccentric, a crank, a luny or something—it matters not much which. Of course you will know which applies if you take the trouble to read this through." We have taken the trouble and are of the opinion that he is a Christian brother who is much ahead of his age. We shall get to the white robes in due time if God will. But in the meantime, even if they are "high style in heaven," we think it wiser not to lose our individual unconsciousness and calm of mind by making them a feature of our attire on earth.

The Home and Its Outlook

August

No wind, no bird. The river flames like brass.
On either side, smitten as with a spell
Of silence, brood the fields. In the deep grass,
Edging the dusty roads, lie as they fell
Handfuls of shriveled leaves from tree and
bush.
But 'long the orchard fence and at the gate,
Thrusting their saffron torches through the
hush,
Wild lilies blaze, and bees hum soon and late.
Rust-colored the tall straggling brier, not one
Rose left. The spider sets its loom up there
Close to the roots, and spins out in the sun
A silken web from twig to twig. The air
Is full of hot rank scents. Upon the hill
Drifts the noon's single cloud, white, glaring
still.

—Lizette Woodworth Reese.

The Aesthetic Hunger of the Poor

BY JACOB A. RIIS

A dozen years ago, when my children were quite small, I moved from the city out into the country among the Long Island hills. That spring when the daisies bloomed, little ones brought handfuls of them and asked me to take them to "the poors" in Mulberry Street. But they never got there. Before I had gone half a block from the ferry I was held up by a shrieking mob of children, who cried for the posies and would not let me go another step till I had given them one. And when they got it they ran, shielding the flower with the most jealous care, to some place where they could hide and gloat over their treasure. They came dragging big fat babies and little weazened ones that they might get a share, and the babies' eyes grew round and big at the sight of the golden glory from the fields, the like of which had never come that way. The smaller the baby—and the poorer—the more wistful its look, and so my flowers went. Who could have said them no?

I learned then, what I had but vaguely understood before, that there is a hunger that is worse than that which starves the body and gets into the newspapers. All children love beauty and beautiful things. It is the spark of the divine nature that is in them and justifies itself. To that ideal their souls grow. When they cry out for it they are trying to tell us, in the only way they can, that if we let the slum starve the ideal with its dirt and its ugliness and its hard-trodden mud where flowers were meant to grow, we are starving that which we little know. A man, a human, may grow a big body without a soul, but as a citizen, as a mother, he or she is worth nothing to the commonwealth. The mark they are going to leave upon it is the black smudge of the slum.

So when in these latter days we invade that slum to make homes there and teach the mothers to make them beautiful; when we gather the children into kindergartens, hang pictures in the schools; when we build beautiful new schools and public buildings and let in the light, with grass and flower and bird, where dark-

ness and foulness were before; when we teach the children to dance and play and enjoy themselves—alas! that it should ever be needed—we are trying to wipe off the smudge, and to lift the heavy mortgage which it put on the morrow, a much heavier one in the loss of citizenship than any community, even the republic, can long endure. We are paying arrears of debt which we incurred by our sad neglect, and we could be about no better business.

Let us give the children back their childhood, their right to worship the beautiful, which holds open the gate to heaven, and then ask boldly for their manhood to help us on toward better days. They will not withhold it.

Years ago when, conscience-stricken, we began to see things in their true light in New York, there was a great meeting of clergymen and laymen of all denominations in Chickering Hall to discuss ways and means of getting hold of the mighty multitude in the tenements that was drifting away from church and truth. They talked wisely—more or less—about it, but as to the fact they all agreed. In the midst of the discussion a man sprang to his feet and cried out: "You are all blind! How shall these men and women ever understand the love of God you speak of, when they see only the greed of man!"

It was as if Paul had spoken and scored the tenement house builders. The meeting went home to think. That man went home to show the faith that was in him. He built the first and the finest model tenements and gave the people homes. There is nothing to compare with the Riverside tenements in Brooklyn even today. They have a garden, sandhills for the children, home and happiness for them at all events. The way to the understanding of the love of God has been left open. No slum landlord blocks it. What else is the love of God but the love of all he has made beautiful in this world? Man has marred enough. Let the children dream their dreams; do not let him mar them also.

"I would like to be a queen," wrote a little girl from one of the tall Jewish tenements on the East Side in her composition book, "and sit in my palace with diamonds all around me, and own the city and eat with the king good food."

"I would wear the diamond crown on my head and read good books in my palace, and when the children would come in I would give them good fruits. I would have many servants to keep my palace clean and sweep the floor while I am away with the king for a walk."

"I would have money, all that I would need to make me happy."

My little friend may never wear a diamond crown on her head and it does not matter if she does not. She will not be happier for that. But her dream will come true if some day she is queen of her own home, even if she has to sweep the floor herself. To that we can help her by moving the snags away that would hinder, and let us be glad that the chance is ours, for of happy homes the happiness of our country is built.

The Face in the Glass

BY FRANCES J. DELANO

Two large, mournful eyes, straight brown hair combed back from a high forehead, dark skin and a sad little mouth—that was what Em'ly Caroline saw every time she looked in the glass that hung over the teacher's desk at school. Em'ly hated that glass, and she hated the face in it, too. Sometimes she imagined herself asking the teacher to please to take the glass home with her, but every noon Em'ly Caroline watched Miss Smith put on her hat, take the key out of her desk and start away locking the door behind her, and not a word ever came out of Em'ly's mouth excepting a mere "Good-by, teacher."

It was a bare little schoolroom, containing only a big, ugly stove, many battered benches, the teacher's desk and blackboards all around the room with examples on them that made Em'ly Caroline sick at heart to look at because they were so hard to understand. The windows were high, and Em'ly never climbed up to look out, fearing she might see something coming out of the woods. All the other children went home to their dinner, but Em'ly Caroline lived too far away. So there she stayed a whole hour all alone with that mournful little face in the glass for company. Sometimes she sat down and cried after taking a look, and once in a great while she boldly made a face at it. It was her very own face, Em'ly Caroline knew that well enough, and she never wondered that the teacher lost patience with her or that the scholars made fun of her. Even her own grandmother couldn't find any real good excuse for her, and as for her aunts, Aunt Bathia and Aunt Sue, Em'ly Caroline's heart almost stopped beating whenever their names were mentioned.

The night when Em'ly's Cousin Rosabelle was coming to make a visit the aunts were invited over to tea. The stage happened to be late, and, as the aunts were obliged to go home early, they all sat down to supper before Rosabelle and her mother arrived. Em'ly Caroline couldn't have told afterward what was on the table.

"They say Rosabelle's real smart with her books," said Em'ly's mother. "I s'pose she's way ahead of Em'ly Caroline."

The hot blood rushed all over Em'ly's face, for everybody at the table knew how dull she was.

"Well," sniffed Aunt Bathia, "I can assure you that Rosabelle's mother never has to drive her to school. She's always ready and glad to go."

Em'ly Caroline kept her eyes on her plate and tried hard to swallow what was in her mouth. She remembered very well once when Aunt Bathia was there visiting she had sat down on the roadside and cried instead of hurrying along to school. Aunt Bathia had caught her at it, and Em'ly knew she had never forgotten.

"Rosabelle's a real pretty child," said Aunt Sue, "and I don't know's I ever heard her cry."

Em'y Caroline wouldn't have looked up then and met those two pairs of scornful eyes for the world.

"Pity Em'y couldn't take lessons of her Cousin Rosabelle," Brother James remarked; and then, just as Em'y was longing to creep away under the table, she heard a knock at the door, and there was Rosabelle and her mother.

Em'y Caroline had never seen anything so beautiful as her Cousin Rosabelle. She had white skin and pretty, light curls; her eyes were blue, and she walked right round the table and kissed everybody without being told—Em'y Caroline couldn't take her eyes off of her. Rosabelle wasn't one bit afraid of all the strangers, not even when everybody was looking at her and talking about her, and when Em'y's father and Brother James asked Rosabelle questions she spoke up as quickly and laughed as Em'y Caroline had never dreamed of laughing.

"Seems to me your Em'y Caroline's a dreadful sober little piece, isn't she?" asked Mrs. Tenny, Rosabelle's mother, "not much like my Rosabelle."

"No, she isn't much like Rosabelle," sighed Em'y's mother.

"Terrible dark, isn't she?" said Mrs. Tenny.

"Yes, she's dark," admitted Em'y's mother, with another sigh.

"Who does she take after? I can't see as she favors any of our folks."

"No," snapped Aunt Sue, "she isn't like our folks. Rosabelle's like our folks."

Everybody began to talk about Rosabelle now, and Em'y Caroline took a long breath of relief.

The next day after Rosabelle came Mrs. Tenny decided to send her to school with Em'y Caroline. "I guess I won't have her go but half a day," she said to Em'y's mother. "I think that's enough for her this spring. Being brought up in the city so, she isn't strong like Em'y."

Em'y was happy to have Rosabelle's company, and she walked in the grass all the way to school so that Rosabelle might have the path. At the schoolhouse the children crowded around them and were very kind to Em'y because she was Rosabelle's cousin. Miss Smith, who was almost always cross, smiled whenever she looked at Rosabelle.

Em'y's days would have been quite happy now if only Rosabelle could have stayed with her through the noon hour, but every day she tripped away, leaving Em'y Caroline with the same old things to look at—the big stove, the blackboards, the empty benches. Em'y felt as if they all knew she was dark and homely and dull. She tried hard to think only of pretty Rosabelle, but that little, mournful face in the glass would thrust itself in before Rosabelle's even when she turned her back. Em'y Caroline hated that face worse than ever since Rosabelle came.

But changes come into everybody's life, even into a little, lonely schoolgirl's. One bright, sunny day, after long days of rain, Em'y and Rosabelle were on their way to school. Suddenly they looked up and spied a field of buttercups. Rosabelle had never picked buttercups in her life, and after she had picked one bunch she wanted to pick another. Em'y helped her and then urged her to hurry, because it was almost school time.

"I don't want to go to that old school, I don't like it," said Rosabelle, decidedly.

Em'y Caroline stared at her.

"No, and I'm not going," continued Rosabelle. "I'm just going to pick these flowers. It isn't my school, anyway."

"But you didn't ask your mother," said Em'y.

"I don't care," replied Rosabelle. And then Em'y trudged off to school alone. At night, when she came into the yard, Rosabelle met her. "Don't tell 'em that I didn't go to school, will you? They didn't ask me a word, and they don't know."

Em'y stared at Rosabelle and shook her head.

"No, I won't tell," she said, and then fell to thinking.

At the supper table something happened that made Em'y Caroline think harder than ever.

"Where'd you get all those buttercups, Rosabelle, you brought home this noon?" asked Aunt Sue, who was there spending the day. "I didn't see one on the road when I came along. Must have taken an hour to pick them."

Rosabelle looked at Em'y Caroline and then spoke up just as if she were telling the truth. "The children gave them to me," she said.

"Didn't they give you any, Em'y Caroline?" asked Aunt Sue.

"No, they didn't," said Em'y.

"Rosabelle was always a favorite," said Mrs. Tenny.

Em'y didn't look at Rosabelle once during supper. No, nor during breakfast next morning. It seemed to her that Rosabelle's pretty face must be all spoiled and she couldn't bear to look at her.

At noon, when she was alone again, she climbed up and looked at the face in the glass. It was a straightforward gaze that she met, and Em'y looked at the face a long time. At length she spoke to it. "You wouldn't lie, would you?" said Em'y Caroline. And the big dark eyes and the little firm mouth, and even the nose and the high forehead, seemed to say, "No! No! No!"

"I'll never make faces at you again," said Em'y, "never."

"Certainly not," said the face.

"I won't cry about you, either."

"I'd be ashamed to have you," said the face.

It was strange, perhaps, but Em'y wasn't afraid that noon, and she climbed up and looked out of the window and watched the trees and the birds and the spring blossoms. She wasn't afraid when school began either, and she answered questions very well indeed.

Even Aunt Sue and Aunt Bathia noticed a change in Em'y Caroline. "I wouldn't wonder if the child turned out all right after all," they said one day.

"O, Em'y Caroline isn't the worst child that ever lived," said grandmother.

Em'y looked up quickly. "How'd you know, grandmother?" the question came out before Em'y Caroline thought.

"Why, child," said grandmother, "you didn't suppose you were, did you?"

Em'y shook her head. "I used to," she said, "but I don't now," and that was every word Em'y Caroline would say on the subject. She kept her word to the face in the glass and never made faces at it or cried over it any more.

Closet and Altar

They shall still bring forth fruit in old age.

Undoubtedly the after half of life is the best working time. Beautiful is youth's enthusiasm and grand are its achievements, but the most solid and permanent good is done by the persistent strength and wide experience of middle life. Contentment rarely comes till then; not mere resignation, a passive acquiescence in what cannot be removed, but active contentment.—Dinah M. Craik.

Of all children, how can the children of God be old?—George Macdonald.

There are some things that get better with age. A true and noble friendship increases in its value as time goes on. This is especially true when you can add immortal youth to your friend. Christ never gets old.—Louis A. Banks.

My God, my everlasting hope,

I live upon thy truth;
Thy hands have held my childhood up,
And strengthened all my youth.

Still has my life new wonders seen
Repeated every year;
Behold my days that yet remain,
I trust them to thy care.

Cast me not off when strength declines,
When hoary hairs arise;
And round me let thy glory shine
Whene'er thy servant dies.

—Isaac Watts.

One thing I know, and can conceive more beautiful than youth—viz., that rare form of old age which unites the pleasantness of an unruffled front with the beauty of purified emotion and the sublimity of grave experience.—J. Stuart Blackie.

A true Christian is neither fond of life, nor weary of it.—Thomas Wilson.

Each time hath its burden, and that which may justly work our weariness, yet infancy longeth after youth, and youth after more age; and he that is very old, as he is a child for simplicity, so he would be for years. I account old age the best of the three; partly for that it hath passed through the folly and disorder of the others; partly for that the inconveniences of this are but bodily, with a bettered estate of the mind; and partly for that it is nearest to dissolution.—Joseph Hall.

Help us, O God our Father, not to be so much in love with earth that Thy summons to depart shall be a bitter disappointment. Nor let our hearts be fixed upon the passions and desires of youth, lest age should find us spoiled for calmer pleasures. Give us, through years of waning strength, the comfort of a cheerful heart and quiet trust in Thee. Make us a blessing to those who are about us, and, if it please Thee, may we still bring forth fruit in old age. Spare us, we beseech thee, lingering disease and helplessness and let us not become a burden to those we love. Sustain us in every deprivation and through all our losses fill our hearts with peace. So may we wait with patience for the end of earth in joyful expectation of the better life with Christ. Amen.

The Conversation Corner

DEAR CORNER BOYS AND GIRLS: By this time I suppose that most of you are off on your vacations, or are planning your short pleasure trips from home. Well, I have taken one vacation. It lasted a day and a half. It was on a fine old farm in New Hampshire. I was fortunate in finding there three Corner children from a Massachusetts city, just out of school, and all ready for rest—the most lively kind. We swung, we climbed the tall tree in the dooryard (coniferous, deciduous and, I judge, slightly resinous) and jumped on the haymows in the great barn. The climax of our aspiration was at its highest when we climbed up into the cupola of the barn, took out one of the windows and enjoyed the breeze and the view. One of the party went out on the ridge-pole, and got for you a picture of the others, sitting in the window. Don't they look happy?

The reference to the tree leads me to suggest to you again the grand opportunity, during the vacation time, for learning all you can about natural history—trees, flowers, ferns, mosses, birds, insects. Take some one branch and know all you can about it, collecting and analyzing specimens. Not only the play-schools of summer, but the regular schools encourage now this most sensible sort of education in practical things. A schoolboy called on me a while ago with a very large and very beautiful butterfly, for which he wished to get the true name by looking at pictures in insect books. On my desk are two newspaper cuttings reporting the work of schools in the "hill-country" of Western Massachusetts. The pupils in West Hawley made a descriptive list of fifty different birds, and in another town there was a botanical contest between two parties, Avis Hale (she ought to have been at the head of the bird division!) reporting 223 specimens, and Harry Chapin 199. For practical articles on such subjects, and frequent lists of text-books about them, I advise the Cornerers to consult the (Boston) *Journal of Education*, which they may find in their library reading-rooms.

Before our vacation letters come in, we must dispose of letters on hand from various parts of the country.

Dear Mr. Martin: I want to be a Cornerer. I am almost 12 years old. I enjoy reading the Conversation Corner very much. I am living on a claim in Woodward Co., O. T., but in the fall I will go back to my home in Medford, O. T., and go to school. We are ten miles from town. I have three little pet chickens. They are black. I call one of them Jim Crow, one of them Nellie Gray, and one Topsy. A girl friend that lives on a claim two miles from here had two rabbits, but they both died.

Gage, O. T.

MARY R.

Do you know what "O. T." is? We have so many states and new "possessions" that it is hard to keep track of their abbreviations. I suppose it must mean Oklahoma Territory, in which, by proclamation of the President, five million acres of land, ceded by the tribes in Indian Territory, are to be thrown open to new settlers this week. Many thou-

sands of people are waiting on the border to secure homesteads in this tract, which are given by the Government to actual settlers under certain conditions. When the previous grants in this new territory were thrown open in 1889, 1891 and 1893, there was a terrible rush for the lands, those reaching them first having the claims. The families who ran or rode the fastest won the homesteads! Many secretly entered the region beforehand, so as to be ready to drive their stakes on the best claims at the given hour—they were called "Sooners." But now the division is to be made by lot, so as to be fair to all. How different this is from the way Massachusetts or Connecticut were settled! I wish Mary R. would write us how the new method succeeded. Do the settlers have a "quarter section" each, or "an eighty"? Do you know how much a section contains?

Dear Mr. Martin: I would like to be a Cornerer very much. I read the letters in the Corner every week and like them very much. I am nine years old and am in the



fifth grade of school. I have about 700 stamps.
Corona, Cal.

HOLLAND B.

I cannot find Holland's town on my map—is it on the seaside, or does it crown some mountain range?

Dear Mr. Martin: I am very much interested in reading the letters written by the Cornerers. Have you room for me in the cozy corner? I have two brothers and two sisters. We have two cats, Thomas and Topsy, and Violet, the kitten.

Vineland, N. J.

JULIE K.

Come in, all eight of you—plenty of room!

Dear Mr. Martin: I was interested in the picture of the bears, so I thought I would tell you about my pets. They are Tom, a cat; Ed and Lucy, turtles; Le Roy, an alligator; and a chicken whose name is "Cherubim-Seraphim," because he continually does cry!

Jacksonville, Fla.

THEODORA V.

Yes, I suppose you can all come in—but perhaps we ought to take a vote of the members as to *Le Roy*!

Dear Mr. Martin: . . . Am I too old to be a Cornerer? We have taken *The Congregationalist* a long time and like it very much. Papa always reads the Corner to us Sunday night. I have only four studies—Latin, Algebra, English and Botany, but I would rather have them than to have a number of little studies. I wrote an essay on Signs of Spring, and had so much to say I was not able to say it all.

Bridgeport, Ct.

ELsie S.

You might write an essay now on Signs of Summer; have we sufficient signs to prove that this is Summer?

(*For the Old Folks*)

LITERARY FATHERS

Dear Mr. Martin: I venture to come with a question, the answer to which I have tried in vain to find. I know who the Father of English History is, and the Father of English Poetry. But who is called the Father of English Prose? I shall look for the answer in *The Congregationalist*, for I always read the Corner in that splendid paper.

Norfolk, Mass.

A. P. M.

John Wycliffe, who first translated the whole Bible into English (completed 1382), has usually been called the Father of English Prose, as also the Morning Star of the Reformation. A. P. M. might have told us what she knew about the other Fathers! Is it Chaucer of poetry, and Bede of history?

"THIRD CLASS READER"

Dear Mr. Martin: For a long time I have been trying to write you a? Can you unearth for me a copy of the "Third Class Reader?" It was used in the schools of Windham, N. H., sometime between 1840 and 1850. (Roswell Foster was the teacher.) Not one of our old class seems to have a copy. I have seen "Third Readers" which were not it. The one I mean had in it:

And did you never train,
And feel that swelling of the heart
You ne'er will feel again?

Mr. Wild of Brooklyn told me he had spent many hours at old bookstores, hoping to find a copy of the old "Third Class Reader," but in vain. I feel sure ours had blue covers, just as I feel sure that the "Young Reader" had green covers. The book had also the fable of the hare and the tortoise in rhyme and this piece:

When I was young and very gay,
O, how I loved Thanksgiving Day!
Brother and I would dance about,
And join in many a merry shout.
O, never, never pie could be
Good as my mother made for me;
And James and I, a loving span,
Ate from the self-same patty pan.

Hubbardston, Mass. E. C. H.

I have examined all the Third Readers in my collection and in the libraries, but can find none with those pieces. But some of the Old Folks will know!

OLD DISTRICT SCHOOL LIBRARY

Dear Mr. Martin: I have been reading in the magazines of the good King Alfred the Great, and have thought of a book that was in our district school library some time in the "forties." Beside the "Rollo Books," of which you speak in the Corner [June 15], there was another set for children, the title of which I do not remember. One of them contained, with other short stories, a dialogue of "Alfred and the Cakes." I can repeat nearly all of it from memory. I wonder if any of these are in existence now. I never saw that dialogue in any other book.

Amesbury, Mass.

M. E. M.

Even the indefatigable librarian of the State Library has been unable to obtain a full set of those district school libraries furnished by the State. He showed me what he had, but none of them contained the story of the cakes. The annual report of the Board of Education for 1840 has a list of 26 12mo volumes, the titles of some of which are very familiar to me, for instance, Great Events Described by Distinguished Historians, Letters on Astronomy, Catharine Beecher's Treatise on Domestic Economy, etc. No doubt some Massachusetts boys and girls who read these books fifty years ago will remember the Alfred book.

Mr. Martin

Messages of the Patriarchs to Men of Today*

IV. Pray for all Men

BY REV. A. E. DUNNING

Can we get anything from God by asking for it, either for ourselves or for others? The governor of Missouri appointed last month a day of prayer for rain. Comment on his action in the daily press indicates general skepticism concerning the value of prayer for such a purpose, on the ground that the processes of nature are determined by unchanging laws. Recently prayer for the success of our army in the Philippines was regarded in the same way. It was claimed that the forces controlling the result were determined beforehand.

Calvinism taught a fatalism which made man helpless morally, yet held him responsible for his thoughts and deeds. Against this humanity revolted. Modern fatalism declares that God is bound by immutable laws of nature, while it is admitted that men may gain spiritual exaltation by praying to him. But belief will not rest there permanently. Changes of mental and spiritual conditions are no more outside of law than physical changes. If individuals may pray for anything with hope of answer then they may pray for everything they need from our Father, who is almighty. Only on these conditions is it worth while to study the first recorded prayer in the Bible, that of Abraham for Sodom. Four things are of interest in this petition:

1. *The object of the prayer.* This seems to be more in harmony with the noblest spirit of our own time than of that when the Old Testament was written. It is a petition that destruction may be averted from a city so wicked that its name has become a synonym for wickedness. The Hebrews of later times prayed, "Surely thou wilt slay the wicked, O God." "Let the wicked fall into their own nets." They counted it a promise of God for their comfort that "when the wicked are cut off, thou shalt see it."

But the abiding ideal of Christianity is that which the father of the Hebrews illustrated. His prayer was for the salvation of the wicked city. Christ turned back from the Jewish ideal to Abraham, correcting the later law, "Thou shalt love thy neighbor and hate thine enemy." Be like your Father, he said, who blesses both the evil and the good [Matt. 5: 43-45]. God is the Father of all mankind. The message of the first and greatest of the patriarchs is, Have compassion on all men. That is also the message of the greatest of the apostles [1 Tim. 2: 1].

2. *The character of the petitioner.* Success in prayer depends on who it is that prays. It is an ancient proverb that "the Lord is far from the wicked, but he heareth the prayer of the righteous." Abraham was not perfect, but he was a holy man. But for that he would not have known of the need of praying for Sodom. God took him into his confidence because he knew his character [Gen. 18: 19]. Abraham was often anxious about his future, but he had a

sublime faith. He dared to ask God not to do what he feared he would do. But he did it with profound humility [vs. 27]. He hated wickedness, but he had a charitable disposition. He thought there were many more good men in Sodom than could be found there. He pressed earnestly for what he wanted with simple, straightforward requests. Six times, with the beautiful cities in full view, he pleaded that they might not be destroyed. Holiness, faith, humility, charity, earnestness give power in prayer. Whether or not they operate according to immutable laws, they do move God.

3. *The reasons urged in the prayer.* The plea of this old saint rested on good foundations. He asked that Sodom be saved on account of the righteous men in it. Men have always believed that God favored the righteous. Jesus said that for their sakes the days of destruction of the Jewish nation should be shortened. Paul declared that God had granted him in answer to prayer all his fellow-passengers and the crew of the wrecked ship he sailed in. He said, too, that unbelieving Jews were still beloved of God for the sake of their righteous fathers.

Abraham urged also the justice of God as a reason for saving Sodom, since it would be wrong to punish them with the guilty. And his plea throbs throughout with an appeal to the divine mercy. The value of righteousness, the justice of the holy God and the mercy of the loving Father are reasons that weigh with him and weigh the more because his children urge them. We may pray with hope when we have good reasons for prayer. Tennyson spoke the conviction of the majority of mankind when he wrote, as though it was not their conviction, that "more things are wrought by prayer than this world dreams of."

4. *The answer to the prayer.* The Lord accepted Abraham's plea, and promised to do what he asked. But Sodom was destroyed; and those who do not believe prayer has any effect on God might naturally say that Abraham's petition was useless. But the fact was that there were not ten righteous men in Sodom. It must be noted that there is a great difference between Lot's prayer and Abraham's. The former asked that one little town might be spared in order that he might live in it. His prayer, too, was answered. But it is chronicled "that God remembered Abraham and sent Lot out of the midst of the overthrow." God saved Lot, but he could not wisely have saved Sodom; and Abraham did not ask him to do so when he knew its condition. There are limits to the prayers which are prompted by compassion for all men. To have spared Sodom would have been to have withheld compassion from multitudes that Sodom would have corrupted. "A God all mercy is a God unjust."

Rev. G. S. Barrett, D. D., one of the ablest and most highly honored of English Congregationalists, in a recent address said, "Disguise it as we may, there is little if any room for supernatural Christianity in the last de-

vlopments of the higher criticism." Signs of reaction from extreme views are many in England.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Aug. 18 24. God's Requirements. Deut. 10: 12-14.

A clean life and recognition of himself—does not this phrase express the unchanging requirements of God? Men have often misunderstood or misrepresented these simple, plain essentials. They have magnified ceremonials and creeds, but always there have been prophets and seers who have understood God and have interpreted his wishes to their fellowmen. The Bible, more than any book, embodies the visions and the teachings of such men. Not alone in the New Testament is the way of salvation made plain, but in frequent passages in the Old Testament, like that of our text. Religious trivialities and superficialities and all considerations foreign to the main issue are brushed aside, and in noble sentences that have lived through the ages the clear, absolute desire of God respecting his human creatures is declared.

A clean life and recognition of himself—invert the order, if you prefer, but cling to both essentials. There can be no divorce between religion and morality. If the moral man is not religious, something is the matter with his morality. If the religious man is not moral, something is the matter with his religion. Our age is insisting, as no age before it, that a man shall show his faith by his works. May we not hope that the counter obligation will come to be as generally recognized, and that no man will consider himself righteous unless his soul is constantly open toward God. No man has a right today to be an agnostic until he has exhausted all that Jesus Christ has to say and to signify with reference to the being of God.

From one point of view these requirements are easy, and from another hard. The moral and religious life is not foreign to the native constitution of man. Religion is not so abstruse a matter on its intellectual side that simple minds cannot comprehend it, nor is it so distant from the ordinary range of one's affections and desires one must travel far to enter therein. "Say not in thine heart who shall ascend into heaven—the word is very nigh thee."

But from the other point of view it is hard to live the clean life and to give God the constant recognition that is his due. For as we grow in spiritual stature our ideals enlarge also. The clean life, the virtuous life makes heavier demands on fortitude and the spirit of self-sacrifice. The pursuit of the knowledge of God grows more fascinating and, at the same time, more strenuous. The life hid with Christ in God becomes a larger thing than when with youthful enthusiasm we took the phrase upon our lips.

God's requirements—that means something more than his advice or his wishes even. It means that he will hold us strictly to account, as strictly as a school or college enforces its proper regulations, or as society protects itself against the evil-doer. Only last week I was talking with a man who had just come from a court of justice where a youth was being tried. He had no lack of apologists, who dwelt upon his good breeding, his education and his promise in the world, but the judge declared that all these considerations made his crime more heinous and that, in the interest of society, punishment must be inflicted. "I went home and told my family," said my friend, "that I never gained such an idea before of what it must mean to stand before the judgment seat of Christ."

* The Sunday School Lesson for Aug. 18. Text, Gen. 18: 18, 19-20. International Lesson, Abraham's Intercession.

Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

What Is the Matter with the Minister

Some Laymen's View of It

The Congregational minister bred in the fold is the peculiar product of the Congregational seminaries, which as regards their equipment and ability to give intellectual training—specialist's training, if you wish—are entitled to all the credit Haman Chester gives them. They are undoubtedly superior in this respect to those from which the new and preferred proselytes come. The difficulty is that this specialist's training and the questions which a man so trained loves to discuss have the least possible interest for the rank and file of the practical busy people who form the greater part of the church following. The first thing for the average layman is that his minister be in earnest, that his words and his life and his intercourse with his fellow-men should prove clearly that he believes something, loves somebody and is eager to help and save, then that he sympathizes with his fellows, appreciates the needs of their lives and can really assist them in their struggle for a spiritual life. If the minister's heart is right, people will forgive his faults of mind; if he lacks a heart, his intellectual attainments, unless very remarkable, will in the end count for little to the church.

In many cases the clergymen trained in our seminaries seem to run to head and not to heart. They are professional men well schooled in the technicalities of their learning, dabblers in higher criticism, living an intellectual life and giving their Sunday audiences the benefit of it. The occupants of the pews listen patiently, often admiringly, sometimes even sympathetically, but without definite religious impression. The unlearned wonder that so many new and unheard-of obstacles to the old faith are introduced, to be cleared away in a very perfunctory and unsatisfactory fashion; the better educated lament that the minister feels it necessary to expound to them in a form distinctly amateurish the novelties in Biblical criticism or social theory or psychological investigation, which any well informed man who is interested can read at first hand in current books and reviews. The majority of the church find their minister cold and unapproachable, furnishing no spiritual food that can be assimilated, and, though animated by the best purposes in the world, unsatisfactory both as a preacher and pastor. After a few years of such a pastorate the church is glad to settle a man who, being at least sure about certain cardinal beliefs himself, is not always fighting his intellectual doubts in public, and apparently both understands and loves his fellowmen. And the man thus chosen not infrequently proves to have been brought up in the nursery of another denomination.

HABITUAL CHURCHGOER.

To the question in the Readers' Forum, What Is the Matter with the Congregational Minister? I would say that to my mind Prof. E. C. Smyth of Andover gave one of the best of answers in his baccalaureate sermon to the graduating class of the seminary. If correctly reported in the press, he said: "Preaching is in danger of becoming too indefinite, of ceasing duly to reach the conscience and the will." There are those in the churches today to whom the "faith of the fathers" is very dear, and to have some one come along and present a doctrine which he knows they do not believe is more than they can stand, consequently, when such a church is looking for a new pastor, it turns towards

those denominations which have the reputation of a more steadfast faith than the average Congregationalist. We hear much at the present time about "honesty in business" from those in the pulpit, but what are we to think of a man accepting a call to a church which he knows to be orthodox, and then serving up every Sunday to his congregation such things as engage the attention of the average pastor? One of your recent correspondents recently said, "If there is a revival it will be because God so willed it, and not because of the preaching of the present day."

THE PEW.

He is scholarly, able, eloquent, social, well posted in history; preaches love of God, educational, moral and instructive sermons, tending to build up the people to a higher plane of living. Well, what's the matter we have no conversions? Lack of seriousness; ready for a joke and quick at repartee; does not show to the ungodly their lost condition without repentance; never reads John 3: 1-14; never preaches on the duty and benefits of prayer; never preaches on the enormity of the sin of unbelief; never preaches on God's justice; lauds very highly the good qualities of an ungodly person at their funerals; the words lost, punishment, hell are never used; preaches an easy-going religion, that no one in the congregation can take offense or lay it seriously to heart; fails to preach to the unbeliever that he is on trial for his life before the great judge, and the verdict will soon be rendered. Evangelists that have great success in winning souls preach mostly upon the lost condition of the unrepentant.

LAYMAN.

One great trouble is a minister joins the church, then invites himself to stay as long as he pleases.

H.

A Minister's View of It

Those of us who are hoping for a job sawing wood later on are greatly interested in the process of filling Congregational pulpits with better men. I will try my hand at mentioning a few things that lead to the woodpile.

1. The new theology. Being as yet an unformulated chaos, it is under undue suspicion. Committees are protrusive and sore, on the watch for signs of it, and dreadfully afraid of it. Being evolutionary, it shuts out for the time some very familiar phrases dear to the traditional heart. Congregationalist ministers, being alert and educated, have gone farther in it than others. What is already in sight, which is only a little, has crowded out the evangelistic tone. Ministers trained in less scholarly atmospheres and having more of the old vocabulary, and more of the hortative and familiar address, appeal to committees. Committees are largely made up of elderly deacons and believers in things agreed upon. They shy like a wild colt from new theology, even from any of its most innocent vocabulary. Even the mysterious word "evolution" is to them like a red rag to a gobbler.

2. So many Congregational churches want to get rid of their ministers the fact is becoming public. That kind, after a time, nobody wants. They are naturally a poor lot that can't stay but a year or two. Why should anybody keep on trying them? The recent editorial in *The Congregationalist* is the first hint I have seen, for lo! these many years,

that the churches may be also partly responsible. The churches where you cannot find trouble, if you are a smelling committee in search of a pastor, have become the exception. Of course the minister made it—he always does—and why should the smelling committee hunt for trouble when they can get just as good from the Methodists, where, if they have trouble, they do not advertise it in the papers.

3. A little more experimenting with the smelling committee will give us all a job—sawing wood. That is not because the method is bad, but because the smelling committee is only bent on smelling the minister. Its members belong to a church, and it never occurs to them that when they come upon trouble, where a minister has stepped on the toes of a rich rumseller, or made some pious hypocrite a deadly enemy, to inquire any farther than to ascertain that the minister has had trouble. He ought to know better than to offend these Pharisees and should go to sawing wood.

4. Congregationalist ministers are more nearly alone than any other kind. The only possibilities for most of us who are fit only for the wood job is in methods that involve so much questionable practice that the revolt from it among us is as great as its unsuccess with committees. It is of the nature of a—well, not a lie exactly, when all his friends write some letters for him, as if it had just incidentally occurred to them. It is as much worse than hunting for the job as that process is worse than staying where you are. Business men, where there happen to be any on the supply committee, understand it very well. And they soon come to know the small circle of men who are available for pulpits like their own, which is always of more importance than any other. If they break out of this it is to follow the example of the latest five Brooklyn pulpits to be filled—every one of them filled by outside men. And it is going to grow.

THE MAN WITH THE SAW.

That Question for Discussion

"How can a Christian without money be a regular attendant on our church services and even feel comfortable?"

The true Christian who has no money, having given up all to Christ, can not only feel comfortable as a regular attendant on church services, but he has the best of reasons to rejoice and take courage that he can have a part in the good work of God.

It is not so much our money that the Master wants as our Christian life and example. The woman with her two mites pleased the Saviour more than those who had of their abundance cast into the treasury.

One truly consecrated soul, though poor in this world's goods, can yet accomplish much good service.

In my experience of more than sixty years in different churches, I can think of many who were poor in the things of this life, but rich in faith, and thus they did more good service than many who were wealthy.

D. B. G.

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults; in every person that comes near you look for what is good and strong; honor that, rejoice in it; and as you can, try to imitate it; and your faults will drop off like dead leaves, when their time comes.—John Ruskin.

The Literature of the Day

Did Whitman Save Oregon?

This is a timely book, carefully studied and interesting, which brings new evidence toward the settlement of a controversy still fresh in the public mind. It begins with an introduction stating, with the aid of maps, the American claim to the Oregon country. An account of the early missions follows, and then, in the chapter on Parker's exploring tour, the hero of the story is introduced as one of the pioneers of Congregational mission work in an unknown and remote region of the continent.

The central portion of the book recounts and discusses Whitman's life and work, with special attention to the claim which has been made for him that it was he who, by his famous winter ride across the Rocky Mountains and the plains, saved Oregon to the United States. Some part of this is controversial, extravagant claims for Whitman having called out extreme denials. We referred at length editorially in our issue of Jan. 19 to a paper in the *American Historical Review* by Prof. E. G. Bourne of Yale, which summed up the case of those who controvert Whitman's claim, and the evidence which Dr. Mowry has gathered only confirms our opinion that Whitman is entitled to the larger share of the credit which the popular voice has assigned him.

The real questions at issue are two. Did Whitman have in view in his heroic winter journey across the continent the political as well as the missionary needs of Oregon? Did he go first to Washington and bring his personal influence to bear upon the authorities? The third question, of his relation to the emigrant party which he led across the plains and mountains, is not in dispute. He did not need to form this party, as he had intended, for the work had already been done when he arrived. But its formation was a part of his plan, and he added to its numbers by his influence as well as guided it past the danger points of the journey, thereby securing an American majority of settlers when the question of ownership became acute.

Dr. Mowry proves, we think conclusively, that it was the aim of the Hudson Bay Company to hinder, and, if possible, break up American colonization in the Oregon country. He shows that it was on this account that Whitman hastened his journey in an inclement and dangerous season, threatening even to resign his position as a missionary rather than forego his immediate departure. He proves that it was his purpose to visit Washington and inform the authorities of the true state of affairs in Oregon, and that he did so before going to Boston on his missionary business. The effect of his visit in strengthening the hands of Tyler's administration in its dealings with the British Government may not have been decisive, but the evidence shows that he secured the sympathy of the President, who did his best to encourage and protect the Oregon emigrants.

* Marcus Whitman and the Early Days of Oregon. By W. A. Mowry, Ph. D. pp. 341. Silver, Burdett & Co. \$1.50.

Dr. Mowry has studied his subject with an open mind and writes in a calm and judicial temper. The materials are carefully gathered and the authorities fully and fairly quoted. The history of the massacre of Whitman and seventy-one others by the Indians follows the story of the winter journey and return. Later chapters treat of the causes of the massacre, of the later missionary history, of Whitman Seminary and of the resources of the Oregon country. Important documents bearing on the services of Whitman are printed in full in appendices; there is a good, though not very full, index, and the maps and illustrations are clear and helpful.

Dreams and Visions

Ordinary readers of the Bible skip Ezekiel, except to pick out a text here and there. This prophet of gorgeous imagery and visions of wheels within wheels and elaborate plans of a temple that never was built is, except in his direct warnings and exhortations, beyond the understanding of the average man. The book of Daniel is a storehouse for a class of modern prophets whose predictions are mostly discredited as soon as uttered, but the effort to interpret the book in connection with its actual time surroundings has hardly yet reached the stage where the lay student can use it. A new commentary on these books is therefore naturally examined first to see if it has anything to offer toward making them readable as parts of the Bible.

In this eighth volume of Whedon's Commentary* we find that the author has swept the range of modern literature on his subject, has permeated his own opinions with a firm conviction that both books contain divine revelation and has given us in orderly arrangement what is known concerning the personality of Ezekiel and Daniel. He has interpreted the language of the prophet Ezekiel with a prophet's sympathy, frankly confessing that some of it is beyond his knowledge. He has to a large degree freed himself from theological bias and has tried to render faithfully the meaning of the speaker. His quotations from other commentators are in the main well chosen.

Dr. Coborn concludes that the book of Daniel was written in its present form during the Maccabean era, but that the story was not invented at that time; that the book contains, especially in its main narrative section, materials belonging to the sixth century B. C., that it is not history but apocalypse, and that it contains true Messianic prophecy, its author being the peer of any prophet in resolving through symbolic pictures the mysteries of the present, past and future. This book is valuable for the scholar, and at the same time is within the range of the Sunday school teacher, an excellent working commentary on two of the most difficult of the books of the Old Testament.

* Commentary on the Old Testament. Vol 8. Ezekiel and Daniel. By C. M. Coborn, D. D. pp. 415. Eaton & Mains. \$2.00.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

HISTORY

The Confederate States of America. By J. C. Schwab, Ph. D. pp. 332. Charles Scribner's Sons. \$2.50.

The first to reach us of the Yale bicentennial publications, a series of volumes prepared by professors and instructors in connection with the celebration of the 200th anniversary of the founding of the college which is to be held next October, by the professor of political economy in the university. It is a financial and industrial history of the South during the Civil War. The scattered, and at points rather meager, original authorities have been carefully examined and collated, and the result is given us in a co-ordinated and complete story of the life within the confederate national fleets and armies during the Civil War on its business side. The book is of general interest as an account of experiments in financial and social life, and will be of the highest value to students of the social and economic sciences.

The Story of Old Falmouth. By James Otis. pp. 127. T. Y. Crowell & Co. 50 cents.

The first of a series of sketches of Pioneer Towns of America. It gives the history of Portland, Me., and the surrounding towns, until 1786. For the general reader it lacks a good map with old and modern names, though several early maps are included. A convenient little summary for those specially interested in the locality.

Stories of Ancient Peoples. By Emma J. Arnold. pp. 232. American Book Co. 50 cents. Supplementary reading for advanced pupils. The stores of recently gathered knowledge in regard to ancient peoples are drawn upon to make the book an introduction to the history of the great races of the early world, from Egypt to China. The illustrations are well chosen to help in the understanding of the text.

The Discovery of the Old Northwest. By James Baldwin. pp. 272. American Book Co. 60 cents.

The story of the French discovery and settlement which led to the first occupation of the Mississippi Valley and the country about the great lakes. Carried as far as the settlement of Detroit by Cadillac, and to be continued in a second volume.

LITERARY STUDIES

The Great Epic of India. By E. W. Hopkins. Ph. D. pp. 485. Charles Scribner's Sons. \$4.00. Another of the Yale bicentennial publications. Much too technical for the general reader, but of great interest to students of Sanscrit and of the religious and literary history of India. A detailed study of the sources, accretions and of the history and prosody of the Mahabharata and Ramayana—the two great sacred epic poems of the Hindu peoples. The literature known to the epic poets, the interrelation of the two epics, the epic philosophy and versification, the origin and development and the date of the epic make the chapter topics. Full and careful appendices and English and Sanscrit indices complete the work.

Seven Great American Poets. By Beatrice Harr. pp. 323. Silver, Burdett & Co. 90 cents. Bryant, Emerson, Poe, Longfellow, Whittier, Holmes and Lowell are the chosen seven. A brief biography of each, with frequent quotations from letters and poems so interwoven as to show the environment and developing thought of the subject. A good general idea of the writings of each is presented in summaries and extracts. For a familiar acquaintance with these authors of course one must study their complete works. This volume is an admirable school manual. A full index adds much to its value.

Tennyson. By Morton Luce. pp. 166. Macmillan Co. 40 cents. One of the Temple Primers and a beautifully made book. We are of two minds, however, about recommending it to our readers. If they have never read the poems, let them by no means take this book as an introduction.

Tennyson—one of the most apparently spontaneous and easily understood of English poets—is haled before the judgment seat of the painstaking and pedantic author upon questions of poetic propriety, and praise and blame are meted out in the most condescension tone and fashion. The author is painstaking and well informed, however, and if one who has read the poems wants information about their history he will find it here abundantly.

FICTION

The Lord of the Sea. By M. P. Shiel. pp. 474. F. A. Stokes Co. \$1.50.

The florid and fantastic imagination which invented this dream of days to come concerns itself with three great opinions of our time—sea-power, public ownership of the soil, and Zionism. The hero is a Jew, who does not know he is a Jew. The chief villain (there are three, for the author does nothing by halves) is the hated type of purse-proud Jew, who is the bogey of the anti-Semites. The heroine is a Jewish angel, with a touch of Oriental voluptuousness and a spice of the prophetess. Yet the book is an anti-Jewish book. Feeling, action, style are all in the superlative. The largest steamer in the world, smitten by a torpedo from the sea-king's ocean palace, "well smacked, dived flammivomitant." When the lovers confess their love: "Now were heaving chests, a vehement fight for breaths, glaring eyes, and a live coal in the marrow, and sudden outbreak of the elemental fires." The canopy of the sea-king's throne "was supported by eleven pillars of emerald, which shone with their own luminosity." There is much good fun of this sort, with not a little thought and cleverly devised adventure in this singular book.

She Stands Alone. By Mark Ashton. pp. 339. L. C. Page & Co. \$1.50.

A story with larger ambition of plot than the skill of this author justifies. The scene shifts from Athens to Jerusalem and, by way of Alexandria, to Britain, and the heroine is equally impossible in all four places. There is the hint of a soul tragedy in the message Pilate's wife sent to her husband when our Lord was on trial, and on the slender foundation of this hint this book is built like an inverted pyramid.

Sister Teresa. By George Moore. pp. 378. J. B. Lippincott Co. \$1.50.

The Lover's Replies to an Englishwoman's Love Letters. pp. 196. Dodd, Mead & Co. \$1.00. This is one of the vapid books called out by the Englishwoman's Love Letters, which, it will be remembered, ended with a mysterious broken engagement. This volume exonerates the lover by making out the woman to be crazy.

MISCELLANEOUS

Picturesque Gardens. By Charles Henderson. pp. 159. Peter Henderson & Co.

This is a notable book, both for the variety and excellence of its photographic illustrations and as a practical contribution to the growing love of Americans for rural life and delight in making the surroundings of their country homes beautiful. Those who love gardens will enjoy the pictures, which represent many types of planting, and those who are fortunate enough to have a piece of ground—even though it be no larger than a city yard—will find hints for its improvement.

Farm Poultry. By G. C. Watson. pp. 341. Macmillan Co. \$1.25.

Poultry-keeping is one of the tempting businesses, requiring little capital and bringing quick returns, which, on paper, figure out large profits. This is a thoroughly sensible and practical hand-book—for the farmer and amateur—and not least in its repeated insistence on the absolute need of persistent care and slowly-learned skill. The illustrations are good and useful. If anything, we would have said more of the risks and disappointments of the business, which so often reduce or destroy the returns counted upon. But if any one wishes to assume these risks he will be well guided by Professor Watson's book.

The International Year Book for 1900. Edited by F. M. Colby and H. T. Peck. pp. 1,061. Dodd, Mead & Co.

This is a valuable compilation of knowledge, well illustrated and with up-to-date maps, in which the journalist, the student of contem-

porary politics and the educator will find a review of the year 1900, as that review pertains to matters political, industrial, literary and educational. Ecclesiastical happenings do not have adequate attention. The range of the book is broad, and, so far as we have tested it, accurate.

either surface formed by the ends of the sticks is eight feet square. The second pile is composed of sticks twice as long as those in the first pile; but as its corresponding surfaces are but half as many feet square, he finally agrees to saw this pile for the same money that he gets for sawing the first. The price agreed upon for the first pile being one dollar per cord, at what rate per cord does he saw the second?

NILLOR.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of *The Congregationalist*.]

48. RIDDLE

Though early in the year I came,
I'm always out of season.
But many people speak my name,
When they demand a reason.

Though wisdom in supreme degree
Most ardently you prize,
If you should see a pair like me,
You'd say they were "too wise."

A British river bears this minute
My name, but would you dream
That though I'm always standing in it,
I'm never in the stream?

You will not care to part with me,
Or lay me on the shelf.
Yet truly, I can only be
A small part of myself.

M. C. S.

49. A REHEADED MENAGERIE

(Find words which by change of heads will give the names of four-footed creatures.)

We started out to go to the golf grounds, and after leaving the house and crossing the lawn we hailed a cart and got a ride for a half mile. It belonged to a weaver who had on a coat of his own cloth. He seemed under the influence of too much beer, and his tongue ran rather loose, so that we did not care to hear his conversation. We shortly passed a cottage by the road where a big black man leaned against the jamb of the door, holding in one bony hand the ax which he was about to use in his wood yard, and in the other he had a slice of bread and honey into which he had bitten. He, too, seemed a little worse for grog, and, flourishing his ax, began to roar at us to come on and fight. We declined the combat as it is as a rule unwise to meddle with a tipsy man, whether he comes from the banks of the Niger, owns his box at the opera, or hails from an Irish bog.

DOROTHEA.

50. CHARADE

I started forth with spirits high;
It was a bright May morning.
A TOTAL twelve-year-old was I,
Not heeding mother's warning.

'Twas five miles round to grandpa's farm,
But three, as crows go flying;
A dangerous road—an added charm—
Soon I this path was trying.

As through the woods I trudged TWO sound
Set all my pulses beating;
A bear across my path I found;
I did not crave the meeting.

So in the woods I ran in fright,
And left the bear behind me,
I dare not PRIMAL out till night,
For fear the beast would find me.

And thus I lost a pleasant day
At grandpa's, but I'm wiser;
The longest's oft the safest way;
Heed well a good adviser.

E. E. C.

51. WOOD PROBLEM

A man agrees to saw two piles of wood into sticks sixteen inches in length. The first pile is composed of sticks four feet long, while

ANSWERS

43. Perpetrations.

44. Uranus, Earth, Jupiter, Saturn, Sun, Venus, Mercury. One letter from each gives—Neptune.

45. No-where; now-here.

46. D-A-R-K-L-I-N-G. (Already, ages, decay, cad, array, Al, Ellen.)

47. Halite, mica, ruby, diamond, barite, agate, quartz, hornblende, hematite, flint, gold.

TANGLE SOLVING

More than fifty of the lists of names answering No. 41 have proven to be quite complete! To select one of these having some "special merit" more striking than the others has not been easy, and the first attempt at eliminating work without unusual neatness, terseness or other notable good quality still left nearly a score of lists. After a second careful comparison there remained the lists of Rev. Henry Lincoln Bailey, W. C. Warner, C. B. Boltwood, Alice M. Eaton (aged thirteen), H. P. Lee and Mary Jones. Of these, the most clever and ingenious was in the form of the minutes of the "Centennial Meeting of the Ghostly Home and Pleasure Club, held in the Club House lately completed in true Queen ANNE style by Edgar Allan POE"; but for more critical clearness and slightly greater accuracy in designating the persons listed, the prize award has been finally given to C. B. Boltwood, 65 Morris Avenue, Grand Rapids, Mich. The author of the interesting tangle has received many compliments.

Lack of space prevents naming all solvers of 41, but these excellent solutions of other tangles are acknowledged: From Alma, Norwich, Vt., to 42; C. B. H., Worcester, Mass., 42; Rose Robinson, Saugus, Mass., 42; Harriet, Brooklyn, N. Y., 42.

Of 37 Prof. E. S. Hosmer correctly says: "Of course the dogs, in a recent tangle, do come together at the center of the circle, but it seems to me that the problem ceases, in a mathematical sense, when they are together the *first* time. Certainly you so regarded it when you printed the statement that the dogs would be equally distant from each other 'all the time,' or words to that effect. Of course this statement is not true *after* their first coming together."

In and Around Boston

A New Hospital for Crippled Children

Mr. A. C. Burrage has leased Bumkin's Island in Boston Harbor from the Harvard College corporation for a long term of years. He will build a home for crippled children upon it and a finely equipped hospital, and make them practically free to those who need care. The island has been in Harvard's possession 220 years. Hitherto no appeal has been effective in moving Harvard to lease it. Mr. Burrage, who is a wealthy man, doubtless will see to it later that the philanthropy is well endowed. An accident to his own boy last year turned Mr. Burrage's thoughts in this direction.

A Midsummer Ministers' Meeting

Quite a company of ministers of various denominations assembled in King's Chapel last Monday morning and listened to reminiscences of other ministers' meetings more than thirty years ago. Rev. Dr. L. B. Bates read a paper filled with interesting accounts of Father Taylor of the Baptist Bethel fame, and other veterans, among them Drs. J. W. Wellman and H. J. Patrick, added memories of personal experience. Rev. W. J. Batt presided, and it was voted to hold a ministers' mass meeting before the vacation season next summer.

New Hampshire

Consulting State Editors: Rev. Messrs. S. L. Gerould, D. D., Hollis; Cyrus Richardson, D. D., Nashua; W. L. Anderson, Exeter; N. F. Carter, Concord; and W. F. Cooley, Littleton

Old Home Week Becoming a Custom

The inauguration two years ago of Old Home Week was a happy thought of Governor Rollins, and one, we doubt not, by which he will be remembered longest. It met a warm and ready response in the hearts of the people, and speedily materialized in many towns in celebrations more or less elaborate, bringing back a host of New Hampshire's sons and daughters to visit the familiar scenes of earlier days, revive old-time memories and renew old-time friendships. The more formal ceremonies, the gathering together to listen to poem, speech, song and letters from absent ones unable to return and participate in the festivities, were more widely observed last year, and extensive preparations are going on for a still more general observance the present month. Invitations sent out through the length and breadth of the land often bring guests from a distance of a thousand miles or more, thereby showing the deep interest taken, and revealing the gladness in being remembered.

These meetings and greetings not only serve to cheer and brighten the passing hour, but become an inspiration for coming days. The influence can be only salutary, emphasizing as it does the value of the home and strengthening the ties of loving fellowship. This annual home-coming bids fair to grow into a custom like our Thanksgiving, to be perpetuated, and eventually to embrace the Union, possibly other countries. Last year Maine fell into line, and this year Vermont does the same. The leaven is surely working in the other New England states.

The Salvation Army in New Hampshire

The Salvation Army naturally finds its field for service in the large cities where the unchurched masses whom it seeks to reach with its unique and abundant labors are more readily found. The fewness of cities, large or small, in New Hampshire therefore militates against any extended occupation of the state in the establishment and manning of posts, as is its custom. Yet the Army is in New Hampshire and intends to stay. The curiosity naturally aroused in communities occupied by its unique methods of warfare has gradually worn away, and the intelligent people in the churches have learned the real value of its services and come to respect the devoted, self-sacrificing officers, who, in their peculiar way, are waging an untiring and unceasing fight against the hosts of sin. If any one inclined to doubt their sincerity could become a witness of the deprivations they are called so often to accept in their humble homes his doubts would quickly vanish. Their abnegation sometimes is little less than heroism.

Flourishing stations are now sustained in Manchester, Concord, Portsmouth, Keene and Laconia, and preparations are being made to occupy Nashua, Dover, Exeter and Franklin Falls. In some of these places meetings have already been held, officers going out from the regular stations, as is their custom for temporary service. In this way they spy out the land and learn by experiment the prospect

for the establishment at the proper time of a new station. The Army is surely aggressive in its policy, pushing out into the regions beyond.

Aside from regular religious services it does much personal work among the poor, especially if they have but recently come to town, in some cases looking out temporarily for their entire support till some other provision is made. It also, occasionally, gives the poor a Christmas dinner, sometimes feeding 300 at a time, as a year or two ago at Laconia. Its workers excel in finding and using opportunities of doing good to the bodies and souls of those among whom they labor.

In Concord during the past year they have had remarkable success, winning the respect and co-operation of the churches as never before. They have been permitted to hold services in nearly all the churches, and most of the pastors have accepted invitations to speak at the services in their own hall. Results have been mutually helpful. I have been informed that during the last six or eight months conversions have averaged five a week. What church in New Hampshire can say as much? May not the churches generally learn from the Army a lesson in soul-reaping? As it has no church organization, converts are encouraged to find a home in the church of their preference in the city, and pastors are notified of special cases of interest that they may give them watch and care.

N. F. C.

Long Lives Ended

The church at Henniker two years ago had the rare honor of having on its roll of membership two centenarians and another member at the ripe age of ninety-three. The last of the three, Miss Rebecca Ramsdell, died recently, having attained to the age of 102 years and three months. She died in the house in which she had lived for eighty-three years. She was born in South Acton, Mass., March 4, 1799, but came to Henniker with her mother in 1806. She was the only surviving member of the first Sunday school class formed in the town in 1814, and united with the church in 1832. She was a woman of vigorous intellect, with an excellent memory, and active till disabled by the infirmities of age and an accident which rendered her nearly helpless. She was the oldest person ever living and dying in a town remarkable for the number of its aged people.

The same church has also recently lost another of its oldest members, Mrs. Louisa L., widow of the late Dr. Leonard W. Peabody, aged eighty years and five months. She was a woman of estimable Christian character, zealously interested and active in missionary, temperance and Sunday school work.

In the death of Mrs. Clarissa J. McFarland the South Church, Concord, has lost its oldest member at the age of nearly ninety-two, and the last of the original sixty-seven members at its organization. Since her marriage in 1830, she had been a resident of the city and occupant of the house in which she died. She retained to the end the possession of her mental and physical faculties in a remarkable degree. She was greatly interested in all church work, in her quiet way active and efficient, ready to help the needy with a willing heart and open hand, loyal to her church and Sunday school, and one of the most constant in attendance till within three weeks of her death. All who knew her well learned to respect and love her for her many kindly virtues, making her a veritable "mother in Israel."

C.

Minutes of the General Association

At the late annual meeting of the General Association it was voted to print the six centennial addresses there given as an appendix to the Minutes. But as it has been impossible to secure all of the manuscripts in season, those in charge of the matter have decided to print them as a separate pamphlet and send them to the churches later. These addresses were all of a high order and demanded a good deal of research, dealing as they did with the religious life and history of the churches, ministry and people of this state during the last century. The publication of the Minutes has been delayed on account of the meetings of the conferences, which were not held till June.

S. L. G.

Bequests and Repairs

By the will of the late Abel C. Crosby of Milford the Congregational Society of Milford and the C. H. M. S. are to receive \$2,000 each, the New Hampshire Bible Society \$200, the town of Milford \$100, and the A. M. A. the residue.

The Cottage Hospital of Exeter receives \$300 by the will of the late Miss Frances J. Chamberlain, to be known as the "Frances J. Chamberlain Fund."

The late Herbert B. Coffin of Windsor Locks, Ct., left by will to the church in Rindge \$2,000—\$500 to procure a Coffin memorial window and the remainder to be kept for a fund, the income of which shall be used for the promotion and maintenance of music in the church.

By the death of Mrs. Hannah Reed of Nashua the bequests in the will of her husband are to be distributed, the First Church receiving \$1,000, while the residue of some \$8,000 or \$9,000 will be divided equally between the Protestant Home for Aged Women of Nashua and the New Hampshire Orphans' Home at Franklin.

By the will of the late Miss Jane Darrah the Silsby Free Library of Charlestown receives 200 volumes and a fine portrait of a member of the family.

The late death of Mrs. Josephine Brodhead makes available a legacy of \$10,000 to the town of Newfields from the estate of her husband, John M. Brodhead, the income of which is to be expended for books for the public library.

The church at Newport has recently received a legacy of \$106 from the estate of the late Edward Wood of Lowell, Mass., the income to be used in procuring Bibles and presenting one, with a specific inscription, to every child offered for baptism.

Repairs are being made during the vacation season on several of our houses of worship, among them being Brookline, Fitzwilliam, Newmarket, Hampstead and the First of Manchester. The auditorium of the church in Hopkinton has recently undergone a thorough renovation in anticipation of the coming of the new pastor, Rev. Louis Ellms.

What Men Say

Nothing more demonstrates the agency of a personal devil than the attitude of non-Christians toward missions.—Captain A. T. MacKenzie, U. S. N.

I know of no richer possession than scholarship, no nobler ambition than to obtain it.—President McKinley, to the school children of San Francisco.

New York—City and State

In and Around New York

Scarcity of Ministers

So many ministers are away from town on vacation that difficulty is frequently experienced by those in need of pastoral help in finding any one at home to extend it. Episcopal and Catholic churches have members of their clergy staffs at home, but those who need the services of a clergyman of some other body have often to seek far before one is found. This is especially true in Brooklyn, where ministers, even if they are to be found in their pulpits on Sundays, spend the greater part of the week out of the city, and so one of the local papers is publishing from day to day names and addresses of ministers who send word to it of their willingness to do pastoral work if called upon. Among the names that have thus far appeared are those of Mr. King, who has charge at the Lewis Avenue Church in the absence of Dr. Kent, Mr. Allis and Mr. Harmon.

Encouraging Self-Help

Teaching the poor how to help themselves has come to be regarded as one of the highest forms of philanthropy, and too much cannot be said in favor of the work of the People's University Extension Society, which is providing free practical education for those whose early life and present environment have kept them ignorant of many things that make for comfort and health. Its object is to aid self-help. It gives instruction in dress-making and in economic cooking, has skilled physicians who lecture to mothers on hygiene, sanitation, the care of children and the prevention of disease. Boys are taught various callings in manual training schools, and girls are instructed in housework, sewing and cooking. The society works in harmony with other organized charities and with churches doing institutional work; and its classes are held in churches, halls and various places where the needs of the people are apparent. It has just finished a year's work, and its report shows a constantly increasing usefulness. It has taken up a work that has only been done in an unorganized manner heretofore and is supported by some of New York's best citizens.

The City's Growth

The growth of New York, that is, of the section which lies in Manhattan and the Bronx, is always surprising when, year after year, the city directory is published. In 1881 that part of Manhattan lying west of Fifth Avenue, north of Fifty-ninth Street and south of the Harlem River was canvassed in twenty-five and one-half days. In 1901 it took 360 days' time to cover the same territory. The growth in other sections has been in similar proportion. Twenty years ago the directory contained 285,477 names; this year it has 406,770, and as the ratio of directory names to population, as shown by the United States census of 1900, is five and one-tenth, the new directory indicates a present population in the two boroughs of 2,074,450, a growth in one year of 23,850.

Buffalo Churches and the Exposition

The Buffalo pastors were early awake to the prospect of new religious issues arising from a great exposition. A year in advance united efforts were made, on the one hand to forestall the probable invasion of the Sabbath and meet the vanguard of intemperance and Parisian indecency; on the other hand a positive and aggressive evangelistic movement was discussed. That the effort in this latter direction resulted in no organized campaign similar to that conducted by Mr. Moody in Chicago during the Columbian Exposition

may be due to two causes: first, the absence of a leader who, like Mr. Moody, could command the attention and confidence of the public, and, secondly, the simultaneous opposition, with guaranteed financial support, leading to the erection of the "Tent Evangelist."

This enterprise, which seemed the more suited to existing demands, has brought to the city and set daily before the visiting public some of the ablest representative preachers of the American church, such as Dr. Talmage, Dr. Lyman Abbott, Dr. Josiah Strong, Dr. Rainsford, Dr. Torrey. The wide range of theme and sentiment expressed by such a variety of men has made what one might term a pan-theological platform in harmony with the liberal and fraternal Pan-American idea.

Some of the individual churches are aiming to secure during the season the best known speakers of their denomination. The Emanuel Baptist Church, for example, has a Pan-American service every Sunday afternoon. Representative men of the denomination from abroad give their services and the house is crowded.

There is a prevailing conviction that the exposition season does not bring with it a magnified opportunity for aggressive Christian work. There is ground for this feeling. First, strangers are here in Buffalo for one purpose, and that is to see the "Rainbow City." Secondly, a large proportion of the members of the churches of Buffalo are busy entertaining these visitors. With this idea the spirit of the churches has manifested itself in an effort to "entertain strangers" rather than to "hold meetings." Pastors are foregoing their vacations and are to be found with their charges "at home," where they receive to their regular weekly worship thousands of welcome guests. Some of the churches, notably among the Methodists and Baptists, have opened bureaus of information and in this way facilitate the introduction of guests to Christian homes for entertainment. In some instances part of the proceeds of such hospitality is given over to the church.

It is true that one fails to see the city shaken by a mighty spiritual force, or the church afire with a zeal at all proportionate to the interest that centers in the magnificent achievement at her gates; but, amid the commercialism and gayety of a great century celebration and the religious laxity of midsummer, the Bread of Life is broken in appointed places and the hungry need not go away unfed.

L. G. R.

Throughout the State

Rev. H. L. Pyle, pastor of Emmanuel Church at Watertown, gave from his pulpit on five or six successive Sunday evenings chapters of a story on The Strike at Mechanicsburg, discussing the Sunday labor problem. Large congregations were attracted and followed with interest from week to week the progress of the story. His own people were greatly pleased with the effort, and no doubt will want him to repeat it some time. He has just returned from a vacation, covering the month of July, spent at his home, Paris, O., at the International C. E. Convention and at Chautauqua.

All the pastors of our Syracuse churches are taking August for their vacation. Plymouth, with other central city churches, unites in being supplied by President Stewart of Auburn Theological Seminary. He presides at the midweek prayer meeting in the church where he preached the previous Sunday, and also answers calls for visiting the sick or attending funerals.

Philadelphia has just taken a pleasant action in calling back the former pastor, Rev.

J. H. Keeling, after an absence of three years in another field, and there is great harmony in the reuniting of the old ties. The pastor at Mannsville, Rev. John Sharp, earnestly desiring that his church should make a contribution to the Home Missionary Society, and finding the church hard pressed financially, had a pastor's lawn festival, sending the goodly proceeds to the society.

A hill-town church is that at Columbus, six miles back from the railroad, supported by a sparse population, but it has been unusually successful in developing its field. The pastor, Rev. C. H. Burroughs, has prevailed upon his people in the different neighborhoods to invite their neighbors to church and to make special effort to bring about their attendance, and the result is gratifying.

As a measure of economy the State Home Missionary Society, which has its office in Syracuse, moves from 510, where it has been for many years, to 526 Kirk Block. It also dispenses with the faithful services of its clerk, who has been connected with the office for sixteen years.

In leaving Binghamton, where he has been pastor of Plymouth Church for four years, to go to Allegheny, Pa., Rev. Thomas Clayton takes up new work under peculiar conditions. The former pastor has become an advocate of faith healing, causing a split in the church and an effort on his part to organize a non-denominational church four squares away. But Mr. Clayton goes to his new field this week with courage and energy to serve this Pennsylvania church, which has stood bravely for forty years in a non-Congregational section. Fifty-five members have been lost to the church by the division, but 216 good and loyal members remain; the church property is in excellent condition and well located. With a vigorous new pastor like Mr. Clayton the future is full of hope.

E. C.

Dr. Bartlett's Record in Lowell

The call of Rev. Dr. W. A. Bartlett of Kirk Street Church to the First Church in Chicago comes as the natural result of Dr. Bartlett's acquaintance in Chicago and of his remarkable success in Lowell, Mass. He came there four years ago from the Second Church in Oak Park, Ill., and immediately obtained a popularity which has never waned. Not only have there been continual and large additions to the church, but the problem of the evening service in a down-town region has been successfully solved. By the use of the stereopticon, by popular expositions of the narrative portions of the Bible, and by a talent for humor which he has never hesitated to use in the service of the church, Dr. Bartlett has kept the auditorium open and filled, while not a few churches have been obliged to take the evening service into the vestry. The music has been especially arranged by the pastor, who is both a practical musician and a composer, and has been a feature in his success; while his genial way, his democratic spirit, and especially his painstaking and persistent fidelity to daily work have had their full share in his favor among the people.

His many friends in Lowell are pleased that his call to succeed so honored a pastor as Dr. E. P. Goodwin should be hearty and unanimous, and as it is understood that the situation of the Chicago church is similar to that of Kirk Street, they do not hesitate to predict for him a similar success. Dr. Bartlett is at present enjoying his vacation on the Maine coast and his disposition towards this call is unknown; but the fact that his wife's family home is in Chicago and the urgency of the call to return to the city of his early success have caused a wide-spread expectation of his acceptance.

G. H. J.

From the Lakes to the Pacific

Consulting State Editors: Ohio, Sec. J. G. Fraser, D.D.; Michigan, Rev. Nehemiah Boynton, D.D.; Wisconsin, Rev. J. H. Chandler; Minnesota, Rev. R. P. Herrick; Missouri, Rev. Cornelius H. Patton, D.D.; Colorado, Utah and Wyoming, Rev. D. N. Beach, D.D.; Washington, Rev. E. L. Smith; California, Prof. C. S. Nash, D.D.

Street Meetings in Idaho

It is generally conceded that new evangelistic methods are necessary to meet the needs of today. The writer is convinced that the one in operation in northern Idaho this summer is specially adapted for mining towns and should be more generally adopted if the masses are to be reached. Mr. Frank Dickson of Spokane, Wn., an experienced evangelist, and Rev. H. W. Fulton of Beaver, Pa., a young but strong minister of the United Presbyterian Church, assisted by Rev. Messrs. Jonathan Edwards and Edmund Owens of the C. H. M. S., began a campaign of open air meetings at Wardner, Id., July 1.

The services were held on the street of this town of 3,000 inhabitants every evening in front of the largest saloon and billiard hall. A baby organ was used, and the new and old familiar hymns and tunes were sung, the people joining heartily. Rev. H. W. Fulton did most of the preaching, and his sermons were strong, logical and evangelical, presenting the claims of the gospel in a manly and rational manner. From two to three hundred men surrounded the speaker night by night, listening attentively and reverently to the word, probably eighty per cent. of them non-church-goers. One Sunday afternoon a meeting was held in the billiard hall, and about 100 men listened with profound interest to a sermon on the great question, What Must I Do to Be Saved? The meetings made a deep impression upon the town.

This method commends itself because it is the only way to reach the masses in the mining towns. Take Wardner, or any other town in this region; the churchgoing element is not more than twenty-five per cent. of the population. And if the masses are to hear the gospel at all, it must be taken to them or preached in public places. I saw saloon-keepers, bartenders, gamblers and others that would not think of going into a church listening with apparent interest to sermons on the street, and some of them joined in the singing. This method commends itself to the public, especially those alienated from the churches. The expression has been heard over and over again from hardened sinners: "This is the way to reach the people," "We like such street meetings." A business man, born and bred in the Roman Catholic Church, said to his wife: "The boys think that all of them would be converted if such meetings were held right along." The marshal gave his testimony to their uplifting influence.

As to definite results, it is difficult to speak with certainty. The testimony of a number is that they have been made better men, and some give evidence of conversion. Some lukewarm Christians were revived, and timid ones were made bold to stand up for Christ. Confidence was created by the Christian manliness of the servants of Christ. This experiment demonstrated that the successful conduct of open air or street meetings, even in a mining town, does not necessitate the sensational expedients often resorted to, which

have in a great measure brought them into disrepute. The work goes on; meetings have been held in Mullan and Burke, and hundreds have heard the gospel preached who have not been inside a house of worship for years.

J. E.

Prosperity in North Dakota

Last year a limited rainfall resulted in the poorest crop the state ever raised. This year it is entirely different, and although the farmer is never sure of his crop until it is safely marketed, still present prospects point toward a plentiful harvest, except in some localities where the rain has been enough to drown out the growing grain. With abundant crops the state will enter upon a new era of prosperity.

Many immigrants coming into the state this year have given opportunities for Christian work. Fifteen new Sunday schools have already been established since the beginning of the year, and a goodly number of these will develop into churches. At least six church organizations are already under way. Through the resignation of Rev. J. F. Dudley, D. D., Fargo First loses a very faithful and deserving pastor, who, after a continuous ministry of more than forty years, lays down the burden for needed rest and change. The church has been greatly strengthened and built up through his ministry. Work in the state has been much strengthened through the coming of some fine young men from the seminary who are doing good service.

E. H. S.

In and Around Chicago

The First Church and Dr. W. A. Bartlett

After waiting more than a year the committee of the First Church has reported unanimously in favor of securing Dr. W. A. Bartlett of the Kirt Street Church, Lowell, Mass., as the successor of Dr. Goodwin. Dr. Bartlett has spent a good portion of his life in Chicago, has had two pastorate in its suburbs, is familiar with the field which this church occupies and can hardly fail to gather large congregations. There are more people than ever within easy reach of the church. The audience-room and organ are among the best in the country. Sunday school and social rooms are large and attractive. There is no debt and, best of all, there is a spirit of unity and devotion in the membership of the church rarely met with anywhere.

Close of the Baptist Young People's Convention

Although the attendance was not as large as had been anticipated, the audiences filled the immense Coliseum, and were as enthusiastic as audiences composed of young people usually are. The address of J. Campbell Morgan was one of the best and most uplifting. For the eleventh time Mr. J. H. Chapman was chosen president. Indeed, there was no other nomination. Sunday the pulpits of the Baptist churches in Chicago and vicinity were occupied by visiting clergymen. In spite of the rather small attendance and the extreme heat, this decennial meeting is pronounced the best in the history of the organization.

Emotional Benevolence

Sunday, July 28, at least 4,000 Italian Roman Catholics went to Melrose Park to celebrate the chief religious event of their year, the day of Our Lady of Mount Carmel. Her image was carried by priests at the head of the procession, and to the garments which

covered it \$2,000 in bills from ones to fifties were pinned. The money will be used for a new church. The same day, the press reports, at Cleveland, O., in response to the appeals of the president of the Christian and Missionary Alliance, not only money in large sums, but watches and rings were given. That the offerings were made with as much sincerity and intelligence in the one case as in the other can hardly be doubted.

French Lectures at Chicago University

Through the French consul notice has been sent to President Harper of a gift of 10,000 francs to the Chicago branch of the Alliance Française, to be used in payment for lectures from distinguished Frenchmen. Two such courses are now being given in the university. The money comes from Robert Lebaudy, a wealthy sugar refiner, and not unlikely is only the first fruits of the alliance which President Harper has made with the educational institutions of France.

Deposition of a Minister

Rev. Edward T. Flemming of the Calvary Presbyterian Church, Chicago, until recently has been very successful in his work. Certain accusations of improper conduct and disregard of the truth were brought before the presbytery a few weeks ago, and though Mr. Flemming was acquitted on the first charge he was convicted of untruthfulness and ordered to appear at the bar of presbytery, Monday, July 29, and receive an official rebuke. To his astonishment he found when ready to receive his punishment that the prosecuting committee of the presbytery was not satisfied with the decision of the lower court and had decided to carry the case to the synod. In the meantime, notwithstanding his assertions of innocence, he will hardly be able to retain his pulpit, as the first step has

now been taken in his deposition from the ministry.

Prejudice against the Negro

The labor troubles of the Latrobe Steel and Coupling Company have been so great that the managers decided to bring colored men from Birmingham, Ala., to fill the places of the strikers. The people of Melrose were so indignant at the thought of 300 colored men living among them that meetings were called, addresses made and such influence brought to bear on the company that the Negroes were not permitted to leave the train on which they came from the South. This action of the Melrose people has been severely denounced by the North Side (Colored) Women's Club, of which Mrs. Ida Wells Barnet is president. The resolutions protest against the efforts of an organized mob to intimidate American citizens who are born black from accepting work wherever offered them. The protest is against "the spirit of outlawry, shown by a mob led by two ministers, which denies to men the privilege of working because they are black," and closes with an appeal to the Christian sense of the community "to be just in its judgment toward men who flee from the 'truck store system' in Alabama only to meet armed mobs in Illinois." So far as appears the protest was without avail. The men were sent back to Birmingham and the works are still idle. It should be said on behalf of the Melrose people that they feared the presence of such a large settlement of Negroes in their small community, in fact, that they were terrified at the thought of the changes in the government of their town which 300 or more ignorant voters might effect. Some of the Negroes escaped from the train and will remain in the North and take work wherever they can obtain it.

Chicago, Aug. 3.

FRANKLIN.

In Various Fields

A Sunday School Tour in Border Towns

During the past few years the Massachusetts Sunday School Association has brought impetus and spiritual uplift to many struggling churches and small groups of consecrated teachers through district conferences and conventions. Not every town in the state, however, has been able to secure its needed share of benefit through remoteness or inability to entertain the gatherings. To offset this condition State Sec. H. S. Conant is now making a tour of the towns along the southern, western and northern borders. In all thirty-nine towns are to be visited, more than one-half of which have a population of less than one thousand. Twelve towns have but one school. The itinerary began July 31 and will occupy the month of August. Mr. Conant plans to meet officers and teachers, and to discuss practical methods of work with them and with pastors.

An Island for the Y. M. C. A.

The recent presentation and dedication of Moody Island by Miss F. S. Moody of Bath, Me., to the executive committee of Y. M. C. Associations of Massachusetts and Rhode Island as a permanent camping ground for Camp Durrell was an event long to be remembered in association circles. The dedicatory exercises, held in Seaview Hotel, Friendship, Me., were in charge of C. M. Armstrong, state secretary. Besides a number of visitors there were some forty boys and leaders present from Camp Durrell. Mr. Armstrong outlined his visit to Maine some three years ago in search of suitable grounds. He was accompanied by M. K. Murray, general secretary of the Bath Association, who introduced him to Miss Moody, little thinking then that she would be led to make such a magnificent gift to the work.

On being called upon, Miss Moody congratulated the camp leaders on their noble work, and referred to the sixty or more boys who had accepted Christ as their Saviour during the present encampment. Turning to Mr. Armstrong, representative of the committee, she handed him the deed of the island to be held in trust for the association. After several other addresses the boys were introduced to Miss Moody, each thanking her for her gift, which they appreciated so much.

About 120 boys from New York, New Jersey, Massachusetts, Rhode Island and Maine spent from one to four weeks at the island during the month of July.

M.

Maine Brevities

The pastors of three Bangor churches are enjoying vacation—Rev. C. H. Cutler at Hancock Point, Rev. J. S. Penman at Seal Harbor and Rev. H. L. Griffin at Lake Onawa. The two churches on the east side unite as usual. Dr. J. G. Vose and Prof. C. A. Beckwith will each preach once. Hammond Street is supplied mostly by the pastor. Professors Ropes and Denio will assist part of the time. First Church, Boothbay Harbor, has been thoroughly renovated with new frescoing, new pews and carpets, the organ retouched, and is now one of the finest little churches in the section. It was recently rededicated, the pastor, Rev. Donald McCormick, taking for his text, "Peace be within thy walls." An original ode, written by the pastor and sung finely as a solo, added to the interest of the occasion.

A new \$10,000 building has been presented to Good Will Association at East Fairfield, under the supervision of Rev. G. W. Hinkley. This is to be known as the Emily F. Ryerson Memorial, in honor of a young lady of Stamford, Ct., and was erected by her parents. It

has a fine situation, is a wooden three-story building with schoolrooms, sewing, music, library, reception and memorial rooms, and contains also several dormitories for teachers. There is a fine memorial window and portrait of Miss Ryerson. The dedication took place July 31, with appropriate ceremonies.

E. F. D.

A New Principal for Montreal Congregational College

A successor has been found for Prin. J. H. George, recently called to Chicago from the Congregational College at Montreal. Rev. E. Munson Hill, D. D., who has just accepted the position, has been pastor of Calvary Church, Montreal, since 1883. He is a graduate of Beloit College and Andover Theological Seminary, and occupies a prominent place in the Congregational ministry in Canada. The choice seems to be an admirable one, as he is thoroughly familiar with the work he assumes, having been for several years either a teacher in the college or a member of the governing board.

Elgin Watch

It is the world's standard time-keeper. Sold by jewelers everywhere. An Elgin Watch always has the word "Elgin" engraved on the works. Booklet free.

ELGIN NATIONAL WATCH CO., Elgin, Ill.

ALLEN, ERNEST B., Pilgrim Ch., Lansing, Mich., accepts call to Washington St. Ch., Toledo, O.
BARKER, HERBERT A., Hartford Sem., to become pastor's assistant at Fourth Ch., Hartford, Ct. Accepts.
BARTLETT, WM. A., Kirk St. Ch., Lowell, Mass., to First Ch., Chicago, Ill.

Continued on page 228.

Loss of Vitality

That is what makes so many people feel "half dead," especially in warm weather. Poor appetite, unrefreshing sleep, easy physical or mental exhaustion, paleness, nervousness and that tired feeling are common indications of this loss, which may sooner or later result in prostrating sickness.

A general tonic is needed, and

Hood's Sarsaparilla

Is the best—it promises to cure and keeps the promise.

An excellent opportunity is afforded a clergyman to represent a magazine of high literary standing. The position is a salaried one, necessitating traveling, a ready address and energy. Address X, care of this paper.

Church Equipment

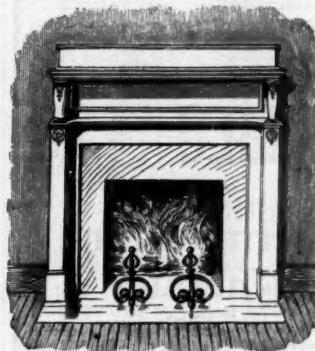
BLYMYER CHURCH BELLS UNLIKE OTHER BELLS SWETERED, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS

Steel Alloy Church and School Bells. **Send for Catalogue.** The C. S. BELL CO., Hillsboro, O.

FAVORABLY KNOWN SINCE 1826. **BELLS**. HAVE FURNISHED 25,000 CHURCH, SCHOOL & OTHER. **MENEELY & CO.** GENUINE BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

BUCKEYE BELL FOUNDRY, THE E. W. VANDUEN CO., Cincinnati, O.



Artistic Mantels.

The recent enlargement of our factory has been in large measure caused by the increasing volume of our Wood Mantel business.

We receive orders now from almost every state in the Union. Our prices are lower than the cabinet-worker's customary scale, for we treat wood mantels as a staple, not as a specialty. We sell them just as we handle furniture—for a bare margin over actual cost, believing that quick sales at small profits are better than slow sales with large ones.

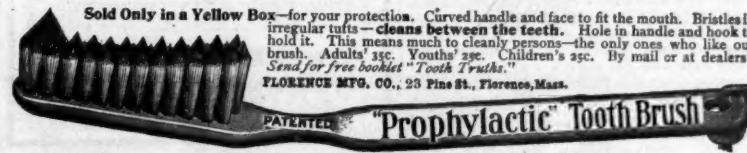
Our new Mantel Catalogue is full of suggestions, and it is profusely illustrated. If one is desired by mail, inclose 6 cents in stamps. Just issued this month.

PAINE FURNITURE CO.

RUGS, DRAPERY, and FURNITURE.

48 CANAL ST., BOSTON.

I ought to be in everybody's mouth, adults and children, three times a day.



Record of the Week

(Continued from page 227.)

BATES, GEO. E., Smith's Falls, Ontario, Can., to Maplewood, Mo.
 BROWN, F. M., Delavan, Wis., to New Richmond. Accepts.
 CHALMERS, ANDREW B., First Ch., Saginaw, Mich., to Grand Ave. Ch., New Haven, Ct.
 COUSINS, EDGAR M., Biddeford, Me., accepts renewed call to Thomaston, beginning Sept. 1.
 CRAMER, W. C. CECIL, Cambria, N. Y., to Westmoreland. Accepts, beginning Sept. 1.
 FUIGHAM, P. O., Albion, Ill., to care for churches at Union, Olive and Ridge. Accepts, and is at work.
 HAMILTON, D. S., Montreal, Can., to First Ch., London, Ont.
 HAYNES, ARTEMAS J., Denver, Col., formerly pastor Plymouth Ch., Chicago, to United Ch., New Haven, Ct., for one year.
 HILL, E. MUNSON, Calvary Ch., Montreal, Can., to the presidency of the Congregational College of Canada. Accepts.
 HILL, THOS. H., to remain a third year at Howard. S. D. Accepts.
 JONES, J. LEWIS, Madison, Minn., to Burwell, Neb.
 KEBBE, DAVID L., Emmanuel Ch., Springfield, Mass., to East Granville. Accepts.
 KIRKPATRICK, JOHN E., Alma, Kan., to Kirwin, with one Sunday each month at Goodland. Accepts, beginning Sept. 1.
 KNOWLES, RICHARD, Eastford, Ct., to Wellfleet, Mass. Accepts.
 MACCALLUM, I. W., Milwaukee, Wis., to Cambria, N. Y.
 MCINTOSH, CHAS. H., withdraws acceptance of call to Great Falls, Mont.
 MONTGOMERY, GEO. R., lecturer at Yale, to Olivet Ch., Bridgeport, Ct.
 ROCKWOOD, ARDEN M., Lyndeboro, N. H., to Wayland, Mass.
 ROSELL, GEO. P., Union Sem., to E. Corinth, Vt., for one year.
 SARGENT, SUMNER H., Hartford Sem., to Sharon, Vt. Accepts for one year.
 SLYFIELD, FRED'K A., Allison, Io., to Quasqueton, with Gatesville and Newtonville. Accepts.
 SQUIRES, WM. P., to Roxbury, Vt.
 WELLS, CHAS. W., to remain a second year at Roy, Vt.

Ordinations and Installations

BAUER, PHILIP E., o. Forest Grove, Ore., July 26. Sermon, Dr. A. W. Ackerman; other parts, Rev. Messrs. C. F. Clapp, H. L. Bates, E. P. Hughes and Austin Rice.

Resignations

BLACKMER, EDMUND F., Lunenburg, Vt., and returns to Rensselaer Falls, N. Y.
 KNOWLES, MATTHEW, Clare, Mich., to take effect Oct. 14.
 MACINNIS, JAS. C., Westchester, Ct.
 ROBERTS, JOHN, Petersburg, Neb.
 TAYLOR, CHAS. I., Linden, Mich.
 THAYER, O. FRANKLIN, Lower Waterford and Waterford, Vt.
 WARK, WM. O., Saratoga Springs, N. Y., after a six years' pastorate.

Stated Supplies

BULLOCK, A. M., Olivet Coll., at Edmore, Mich.
 DANFORTH, RALPH E., Newfane, Vt., at S. Wardsboro Sunday afternoons during the summer and fall.
 FOWLER, WM. C., Genesee, Ida., at Westminster Ch., Spokane, Wn.
 HAYWARD, CHAS. E., Jericho Center, Vt., at Underhill Center on Sunday afternoons.
 WALTON, W., Brooklyn, N. Y., at Middletown for eight weeks, during the absence of the pastor.

Outgoing Missionaries of the A. B. C. F. M.
 ATKINSON, H. H., and wife, sailed from Boston July 31, for Eastern Turkey.
 GOODENOUGH, H. D., sailed from New York Aug. 7, for the Zulu Mission, Africa.
 HOLT, MISS SOPHIA S., sailed July 31, for Western Turkey.
 HOLWAY, T. W., and wife, left July 31, for European Turkey.
 LE ROY, ALBERT E., and wife, sailed from New York Aug. 7, for the Zulu Mission.
 PRICE, MISS M. E., left New York city Aug. 7, for the Zulu Mission.
 RIGGS, EDW., and wife, left Boston July 31, for Western Turkey.

Personals

EVANS, LEWIS D., is much improved in health by his visit to California, and the church in Camden, Me., which he has served for twelve years, gave him a warm welcome back.
 MCQUARRIE, NEIL P., is caring for two missions in connection with the church at E. St. Louis, Ill. The newest of these is El Dorado, about two miles from his church edifice, in a needy locality. A small house has been rented and Bible school and

Continued on page 229.

Mellin's Food

There are various ways to modify milk, but if you want *real* modification and not mixtures, the best way, the easiest way, the way to make the nearest approach to mother's milk, is to modify with Mellin's Food; it truly modifies the casein of the milk and makes it more digestible.

SEND FOR A FREE SAMPLE OF MELLIN'S FOOD.

MELLIN'S FOOD COMPANY, BOSTON, MASS.

Rheumatism

Physicians said there was no relief, could not use hands on account of stiffness in joints. Three applications limbered the joints and patient is overjoyed. *Seems too good to be true.*

Derby, Ct., Oct. 23, 1900.
 Thermo-Ozone Co., Boston, Mass.
 Dr. J. A. Beecher: Dear Sir—I am now treating my mother for Articular Rheumatism. She has been unable to use her hand for many things on account of stiffness in joints. *Three applications* of the rheumatism cure have perceptibly limbered the joints, and she is overjoyed, for after being pretty well pickled by stomach medication, her physician told her that there was no relief. Yours very truly,

W. G. TAYLOR.

The Thermo-Ozone Generator

IS USED

BY INDIVIDUALS and FAMILIES

In the Homes for Every-Day Ills.

This Treatment Will in Fever Cases Reduce the Pulse from 10 to 20 Beats Within One Hour.

Home treatment outfit includes Generator, Medicine Case with assortment of medicines, and a large book of 300 pp. by S. R. Beckwith, M. D., an eminent surgeon, physician and teacher, and the discoverer of this force.

J. A. BEECHER, M. D.,
 Consulting Physician

Free Consultation Monday and Thursday from 10 to 12 A. M.

60-Page Circular sent free upon application.

THERMO-OZONE CO.

(New England Offices) 184 Boylston St., Boston

Take Elevator.

GOING ABROAD ON A BICYCLE TRIP?

Send for "Bicycling Notes for Tourists Abroad."

LEYLAND LINE

Every Wednesday,

BOSTON—LIVERPOOL: LONDON

First Cabin, \$40, \$45 upwards, depending on steamer. Immense new steamers. Splendid steamer "Devonian," 11,000 tons (new), Aug. 14; "Cestrina," 9,000 tons, Aug. 21; "Winifredian," 11,500 tons (new), Aug. 28; "Caledonian" (new), Sept. 4.

F. O. HOUGHTON & CO., Gen'l Agents, Telephone 1239 Main. 115 State Street, Boston.

DOMINION EUROPE LINE for**FAST TWIN SCREW SERVICE.**

Boston to Queenstown and Liverpool.

New England, 11,000 tons.....Aug. 14, Sept. 11 Commonwealth (new), 13,000 tons...Aug. 28, Sept. 25 Saloon, \$75 upwards; 2d saloon, \$42.50 upwards. For passage and further information, apply to

Richards, Mills & Co., 77-81 State St., Boston.

CUNARD LINE.

Largest New Twin Screw Passenger Steamers from Boston to Liverpool via Queenstown. Remarkable for steadiness. 14,000 tons, 600 feet long, 65 feet beam. All Saloon and Second Saloon Rooms located on upper decks amidships. Perfect ventilation.

SAXONIA, Aug. 24, Sept. 28, Nov. 2.

IVERNIA, Sept. 14, Oct. 19, Nov. 23.

Saloon, \$60 up. Second Saloon, \$40. Third Class, low rates. Accommodation unsurpassed.

ALEXANDER MARTIN, Agt., 99 State St., Boston, Mass.

WARD'S BOSTON TYPEWRITER PAPERS

Made expressly for assured satisfaction in every kind of writing machine work.

NEW sample book free for the asking.

49 FRANKLIN ST., BOSTON.

Record of the Week

(Continued from page 228.)

preaching services are held every Sunday afternoon.

MERRIAM, FRANK N., has received from his church at Turner's Falls, Mass., a sum of money sufficient to enable him to make a vacation visit to his mother in Oakland, Cal.

MERRILL, WM. C., First Ch., Lynn, Mass., will supply the Second Presb. Ch., San Jose, Cal., during Aug'y. Prof. Geo. Mooar of Oakland, Cal., and Rev. G. W. Osgood of Lynn will preach at First Church during Mr. Merrill's absence.

Church Happenings

COLUMBUS, O., North is able to cancel the remaining indebtedness of \$4,000 on a plant costing \$13,000. It has been largely assisted by First and Plymouth Churches.

CONCORD, N. H., First. A second tablet in memory of the third pastor, Rev. Asa McFarland, has been placed on the walls.

HAMPTON, N. H., was recently struck by lightning and damaged to the extent of \$1,000.

LA SALLE, ILL., requests us to state that it is not at present ready to select a pastor or to hear candidates.

LEAD, S. D., was given \$200 by Mrs. P. A. Hearst when on a recent visit.

SPOKANE, WN., Pilgrim has accepted plans for a new church, to cost \$3,000. The new parsonage is completed.

SPRINGFIELD, ILL. The last dollar of an old debt has been paid and a new parsonage secured by the aid of the C. C. B. S.

Testimony and Witness

The Value of Personal Indorsement

Testimony as to the usefulness and excellencies of this journal steadily increases in the ears of editors and publishing committee.

What *The Congregationalist* specially needs, in common with all papers, is that its readers be witnesses to others.

That personal indorsement has its real value is evident from the large amount of advertising space seen everywhere filled with "testimonials." Ordinarily these are from entire strangers to the reader. More significant and far-reaching is the spoken word of a friend. This is simple but indicative:

"My first offering is from my cousin. She was attracted by a testimonial of her cousin."—Michigan Agent.

Many pastors present the topic of Christian literature to their congregations with regularity. They know its home and life values. Others might follow these examples:

"I have presented *The Congregationalist* in the pulpit and urged it in private."—Ohio.

"I am announcing from my pulpit the importance of good literature in the home and am trying to get each family to take a good religious paper."—New York.

When we find, as recently, that a lay reader is careful to point out enjoyable features to persons who do not take the paper, we are assured that the best seed is being sown, the word of personal indorsement.

If every friend of *The Congregationalist* will say such a word to one non-reader during the next few days, such witnessing will noticeably affect our subscription list.

Here is a suggestion: Be sure and say that we are sending *The Congregationalist* from date to Dec. 1 for a quarter of a dollar. Any delay on your part or theirs is unfortunate, for delay shortens the offer.

Will you make your appreciated words of commendation count for the most by thus voicing them to a neighbor or church friend?

Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BURGESS—In Broad Oak, Dedham, Mass., July 17, Edward Phillips Burgess, aged 74 yrs.

PARTHIDE—In Silas, Turkey, July 14, Robert, son of Rev. Ernest C. and Winona G. Partridge, aged 11 mos., 3 weeks.

STEVENS—In Peoria, Ill., July 15, Rev. Asahel A. Stevens. For 26 years he was pastor of First Church, Peoria, though of late his advanced age has prevented active pastoral service.

The Business Outlook

Although the general trade situation is fairly good for this season of the year, nevertheless the steel strike and crop disasters in the West have resulted in many cancellations of orders for merchandise. The harm that has been done in the Western agricultural fields is irreparable and must adversely affect general consumption of goods for many months to come. The lines of trade which are most active at the present time seem to be groceries, produce, leather and hides, woolen goods and building materials. Cotton goods are in less active demand, but prices are well held. The hide and leather markets continue strong and shoe manufacturers are fairly busy. Woolen mills are very active with orders for fall delivery, and the opening of the spring weight season has been very encouraging. As a natural sequence, wool is in brisk movement at firm prices. Raw cotton has worked a trifle lower, and sugar is moving rather more slowly than hitherto. The official returns of pig iron production for the first half of the year show an aggregate of 7,674,713 tons, which breaks the record for the same period.

Conditions in the money market are easy, although now that the crop moving season in the West is near at hand many are looking for an advance in rates, and in some quarters fear is expressed lest there be a serious pinch in money this fall. The grain market in Chicago has been most excited for some time past, corn and oats showing a steady advance, due, of course, to crop failure in the West.

In Wall and State Streets speculation has been very dull, with both the professional element and the outside public absent. It is not expected that security values will develop any pronounced tendency during the balance of the heated term, unless something abnormal occurs to send prices up or down. Barring this, a gradual sagging of values is expected.

For Dyspepsia

Take Horsford's Acid Phosphate.

DR. T. H. ANDREWS, late of Jefferson Medical College, Philadelphia, Pa., says: "A wonderful remedy, which gave me most gratifying results in the worst forms of dyspepsia."

Ask for
And use
Results The Best

B. T. Babbitt's
Best Soap

Made by B. T. Babbitt, New York.
Sold by grocers everywhere.

Established 1826.

J. S. Waterman & Sons,
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Undertakers
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Personal attention given to every detail. Chapel and other special rooms connected with establishment. Competent persons in attendance day and night.

CHURCH CARPETS

ATMANU JOHN H. PRAY & SONS CO.,
FACTURERS' CARPETS AND UPHOLSTERY.
PRICES. 658 WASHINGTON ST.,
OPP. BOYLSTON ST.

Uneeda Milk Biscuit

With Coffee or Tea

A creamy creation of appetizing flavor, good with your coffee in the morning, good with your tea in the afternoon.

When the appetite calls for a little spice

Uneeda Jujzer Wayfer

NATIONAL BISCUIT COMPANY.

PAN-AMERICAN VISITORS

can find rooms at medium rate in 50 reliable homes of a Presbyterian church about 1 mile from grounds, and handy to car lines. Address Rev. A. T. Vall, 29 Otis Place, Buffalo, N. Y., and inclose stamp.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion; Additional lines ten cents each per insertion.

Proof Reading. Proof reader desires work in this capacity by mail, or after September 1 position for same in newspaper office or publishing house. Please preserve this. Address S. D. K., care *The Congregationalist*.

16,000 frs.
National Prize at Paris

Quina LAROCHE
A Ferruginous Tonic

Pleasant to the taste; assimilate quickly and thoroughly in all cases of Stomach troubles, Anemias and Poorness of the Blood.

39 rue Brûlée
PARIS

E. Fougera & Co.
Agents, N. Y.

LET US START YOU!
\$20 to \$40 Weekly and expenses, Men and Women—at home or traveling. Our agents and salesmen made over \$600,000.00 last year supplying enormous demand for our famous Quina Bath Cabinet and appointments. Write to Mr. E. Fougera & Co., 120 W. 3d Street, Cincinnati, Ohio.

NEW PROPOSITION, PLANS, ETC. FREE
World Mfg. Co., 6 World Bldg., Cincinnati, Ohio.

Items of Interest

A St. Louis brewing company boasts of the sale of over 1,000,000 barrels of beer during the past year.

Governor Odell of New York has been traveling about inspecting the state institutions. He found one hospital last week which has a pay roll of 500 employees to care for 2,800 patients.

The body of one of Boston's oldest and most highly respected kindergarten teachers was cremated last week at Forest Hills; and at the funeral service kindergarten songs were sung as well as religious hymns.

Indiana's State Board of Charities is about to be ordered to investigate the condition of affairs in Marion County, of which Indianapolis is the chief town. Coroners, physicians and other citizens, it is said, have been in a conspiracy to manufacture "insane" folk and draw fees.

A prominent official of the Russo-China Bank and the Manchurian Railway and Mr. J. J. Hill, the great railway manager of the Northern Pacific and Great Northern Railways, were in conference last week, presumably formulating an agreement for intercontinental traffic.

The City and Suburban Homes Company of New York City has filed plans for the erection of an apartment house, occupying an entire block, which will accommodate 186 families and costs \$180,000. It will be built on model lines by architects who recently won the first prize in a competition in which 170 architects competed.

Sir William MacCormac, president of the Royal College of Surgeons, London, after considerable professional experience in the South African war, reported to the British Medical Association last week that he had found that both the severity and frequency of wounds in war has lessened since he last studied war at first hand, in the Franco-Prussian War.

American leather has been sold in Austria for some time. But now American machine-made shoes, to be sold in shops kept by Americans, are to compete with the handwork of Viennese craftsmen, and they are threatening all sorts of evil to the venturesome Americans, and are appealing to the officials of states to stop the inroads of American skill and enterprise.

Zola, when interviewed last week, said that while he agreed with Tolstoi on many matters he dissented from him in a literal interpreta-

As a child grows faster than a man, so the proportion of building materials in the child's food should be greater. Mellin's Food is rich in the elements requisite to form new tissues for growing bodies. The child fed on Mellin's Food does not outgrow his strength, and while he grows fast his flesh grows firm and his strength is maintained.

AN UNUSUAL DISPLAY.—Visitors to Boston who are interested in household decoration ought to take advantage of the opportunity offered this week to see one of the largest exhibitions of different styles and patterns of wood mantels which has ever been made in Boston. This exhibit is now on view at the Paine Furniture Warehouses on Canal Street. It comes just in time to advertise their new book, "Wood Mantels," which they issued last month, and which is well worth having. Send six cents for postage and the book will be mailed free.

ONLY A MASK.—Many are not being benefited by the summer vacation as they should be. Now, notwithstanding much outdoor life, they are little if any stronger than they were. The tan on their faces is darker and makes them look healthier, but it is only a mask. They are still nervous, easily tired, upset by trifles, and they do not eat nor sleep well. What they need is what tones the nerves, perfects digestion, creates appetite, and makes sleep refreshing, and that is Hood's Sarsaparilla. Pupils and teachers generally will find the chief purpose of the vacation best subserved by this great medicine which, as we know, "builds up the whole system."

tion of the gospel as set forth by Jesus in the Sermon on the Mount. Instead of the Sermon on the Mount, Zola counts on a science of morals based on accurate psychological investigation to give the world the ethical standard it needs for its betterment.

Russian men of note in various walks of life, under the presidency of Grand Duke Constantine, cousin of the czar, have conferred as to the propriety of introducing the Gregorian calendar into Russian official reckoning. Should Russia thus act, Greece, Serbia, Roumania and Bulgaria would follow and come into line with modern ways of reckoning time.

It has been often asked why French colonial projects are not more successful. Perhaps the real answer is that which, in *The Cosmopolitan*, Julien Gordon reports as given by an intelligent Frenchman when asked why the French colonies were deserts: "It is the fault of our mothers. They will not let us go, nor will they give their daughters to pioneers. They have killed our colonies."

M. Jules Cambon, ambassador from France to the United States, in an interview granted to a Parisian journal, has said handsome things about our officials and the people whom they serve. Referring to the temperance question, he told his French readers that "there may be some hypocrites, but the vast majority abstain from strong drink, to the great advantage of the race."

A Kansas correspondent of the New York Evening Post reports that the Russian Mennonites who have settled in western Kansas, where American settlers failed to prosper, are growing rich steadily by their patience and thrift. The church is among the first structures built by them; tithes are paid regularly; the clergy are outwardly reverenced, and belief in the power of the clergy to bring rain through prayer for it is implicit.

The Church Prayer Meeting

Topic, Aug. 11-17. Vacation Discipleship. Ps. 19; Mark 6: 30-44.

Change affords spiritual stimulus. Special opportunities for service. How do Christians misuse vacation.

[For prayer meeting editorial see page 210.]

Meetings and Events to Come

AMERICAN BOARD OF FOREIGN MISSIONS, Hartford, Oct. 8-11.

AMERICAN MISSIONARY ASSOCIATION, Oak Park, Ill., Oct. 22-24.

NATIONAL COUNCIL, Portland, Me., Oct. 12-18.

Libby's Good things to eat

Are appetizing and dainty, ready-to-serve, in great variety—tongue, ham, veal, beef, Melrose pâté, and countless others; key-opening cans that make getting a meal easy.

Libby's Atlas of the World, with 32 new maps, size 8x11 inches—the practical home Atlas—sent anywhere for ten 2-cent stamps. Our little book, "How to Make Good Things to Eat," free.

Libby, McNeill & Libby, Chicago

Wilson's Rolling Partitions

For dividing church and school buildings. Sound-proof, air-tight, light, all with black-board surface. A marvelous convenience, easily operated, very durable. Used in nearly 2,000 buildings, Ill. Pamphlet free if you mention this paper.

JAS. GODFREY WILSON,
5 West 39th St., New York.
All kinds of Venetian Blinds.

A CURE FOR RHEUMATISM!

Which Enabled Many a Person to Abandon Crutch and Cane.

Trial Box FREE!

Have you got rheumatism? If so, try "Gloria Tonie," the remedy which cured men and women in every locality who have suffered almost beyond human endurance. Mr. J. W. Blackstone of Bourbons, Ill., calls it the "Queen of all Cures." Even prominent physicians in this and other countries endorse and prescribe it. Rev. C. Sund of Harrisville, Wis., testifies that "Gloria Tonie" cured two members of his congregation, one who had suffered 18, the other 25 years. Rev. W. Hartman of Farmersville, Ill., writes: "Five boxes of 'Gloria Tonie' cured Mr. A. Kulow, a member of my congregation, who had suffered day and night." Mr. E. S. Kendrick, P. O. Box 13, North Chatham, Mass., after using liniments for 18 years, writes: "I am convinced that it will cure any case." Mr. B. H. Marshall, Plain City, Ohio, writes: "I am 76 years old and had it not been for 'Gloria Tonie' I would be no more among the living." Mrs. Mary E. Thomas of No. 9 School Street, Nantucket, Mass., writes: "From my childhood on I have suffered from rheumatism; have been cured through 'Gloria Tonie' at the age of 83 years." Mr. N. J. McMaster, Box 13, Plain City, Ohio, writes: "Gloria Tonie" cured me after prominent physicians of Columbus, Ohio, called me incurable."

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Education

Prof. Alexander Meiklejohn, Ph. D., succeeds Prof. Winslow Upton as dean of Brown University.

Trinity University, Toronto, has appointed Rev. T. F. Duckworth, M. A., of Merton College, Oxford, to the vacant chair of divinity.

C. M. Walker of Amherst, son of Professor Walker of the Agricultural College, has been appointed assistant entomologist of the State of New York.

Harvard University is likely to lose Prof. W. J. Ashley of the department of economics, as he has been called by the University of Birmingham to be incumbent of one of the chairs in the new faculty of commerce which that institution is organizing.

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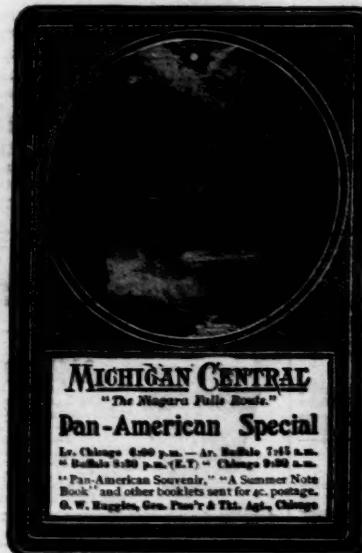
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Cash in Banks	\$514,815.89
Real Estate	1,718,365.81
United States Bonds	2,035,000.00
State and City Bonds	682,500.00
Railroad Bonds	856,880.00
Water and Gas Bonds	144,700.00
Railroad Stocks	6,155,050.00
Bank and Trust Co. Stocks	440,250.00
Bonds and Mortgages, being 1st lien on Real Estate	160,400.00
Loans on Stocks, payable on demand	249,375.00
Premiums uncollected and in hands of Agents	608,932.29
Interest due and accrued on 1st Jan. 1901	17,664.54
	\$12,637,833.53

LIABILITIES.

Cash Capital	\$2,000,000.00
Reserve Premium Fund	4,546,125.99
Reserve for Unpaid Losses and Claims	754,200.69
Net Surplus	5,297,495.54

Surplus as regards Policy-holders \$12,637,833.53

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